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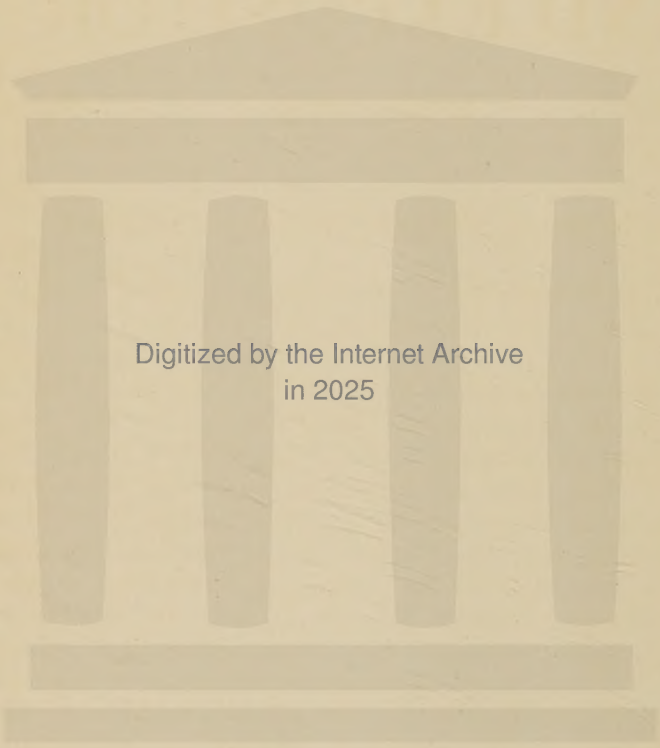
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PAUL AS AN INTERPRETER OF CHRIST.

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I do not try to get away from the "Charm of Paul," to use Sir W. M. Ramsay's felicitous phrase. He was a tremendous personality, and a real man is always attractive. But, great as Paul was, our chief interest in him lies in his relation to Jesus Christ. This in itself is not a new theme. The Christology of Paul has received adequate treatment at the hands of Alexander, Bruce, DuBose, Dykes, Everett, Holsten, Lucas, Mouteil, Paterson, Pfleiderer, Schmidt, Somerville, Stevens, and B. Weiss. I do not purpose to enter the realm of Biblical Theology in this discussion. My aim is a much narrower one than that of Paul's theology, or even his Christology. I mean to keep close to the path of the historical and exegetical and show how Paul came to be the Interpreter of Christ that he was, how his heritage and environment contributed to his progressive apprehension, how the Epistles necessarily reflected Paul's actual experience which served to reveal new aspects of Christ to Paul. Matheson has ably portrayed the "Spiritual Development of St. Paul," and Sabatier has made a brilliant

"Sketch of the Development of His Doctrine." What I have in mind is rather a combination of these two points of view.

It is hardly worth while to pause long to lay one's critical foundations for such a study. To-day everything is challenged by somebody. Dr. T. K. Cheyne produces the tame and labored conclusion that, after prolonged and unbiased research, he has come to the deliberate conviction that such a man as Paul really lived. We are very grateful for this comforting opinion from the Oxford scholar. No doubt Paul himself is relieved to think that he can now claim historic existence. There is raging at present in Germany a fierce controversy as to whether Jesus ever lived. "The Christ-Myth," by Drews, has gone through a dozen editions. He claims to show that Jesus had no historical reality and is pure myth. Even radical German scholars like Von Soden and J. Weiss have gone into the fray to show that after all Jesus did live in Palestine. Last January, Prof. Shirley J. Case, of the Divinity School of the University of Chicago, vigorously argued in the Biblical World against the delusion of attributing divinity to Jesus. But he now steps forth to prove against all comers "The Historicity of Jesus." Jesus did live. For this we are grateful. Both Paul and Jesus have historic careers and may be fit subjects of antiquarian interest.

But the path is not yet clear. *The Hibbert Journal* has been the arena of a stiff debate concerning "Jesus or Christ." Granted the historic Jesus, one must not admit the theological Christ. It is gravely argued by these modern wise men that the Jesus of history and the Christ of dogma are wholly different. The Christ is a mere theological invention, the attribution to the man Jesus of qualities which he did not possess, the deification of the real man Jesus. Prof. W. B. Smith, of New Orleans, has even undertaken to show us the "Pre-Christian Jesus," the man stripped of all the later Christological

vagaries, the man as he was. Other voices rise above the confusion and boldly charge Paul with being responsible for having led the world astray from the simple Jesus of the Gospels. He is even called the Creator of Christianity, or the perverter, as one may choose. We have just passed through the din of this conflict. The big German guns have exploded and Paul still remains as the Interpreter of Christ. The effort to find a different conception of Christ in the Gospels has failed. Even the Synoptic Gospels have been dubbed Pauline in spirit and the earliest sources of the life of Jesus known to us (Q and Mark) place Jesus on as high a pedestal as does Paul.

Let us then assume the facts in the Gospels and Acts and the Epistles of Paul. That to some will be a violent assumption, but some men have a spasm at any statement of fact. Let us follow Paul in his approach to and apprehension of Christ. He was always pressing on, after he began, to apprehend that for which he was apprehended. He was always on the point of complete success, but the prize slipped on ahead. It was the one great passion of his life. Ἓν δέ. To forget and to push on to the riches in Christ. Do his best, the figure of Christ grew larger before him all the while. Nothing more than an outline of this great theme can be here attempted.

I. *Paul Knowing Christ after the Flesh.* — When Paul first heard of Jesus we do not know. It is hardly probable that he saw Jesus when a student at the seminary of Gamaliel in Jerusalem. Paul had in all likelihood finished his course before the public ministry of Jesus began. He may have remained in Jerusalem, but more likely returned to Tarsus. It is a fascinating theory of some men that Paul came back to Jerusalem in time to see Jesus die on the cross. But we have no evidence of that. When he said (2 Cor. 5:16) that he

had once known Christ after the flesh (κατὰ σάρκα) he almost certainly means that he once looked on Christ from the fleshly standpoint, "yet now we have known him so no more." He recognized Jesus on the road to Damascus after the explicit statement, "I am Jesus whom thou persecutest." So then Paul's first approach toward Jesus was along the line of his prejudices. He was taught to hate the new claimant for the Messiahship who had been justly crucified to avoid an insurrection. This brilliant, cultured young Jew had all the patriotic fervor of Judas Maccabeus and the religious pride of the typical Pharisee. He was in touch with the Hellenistic life of the time and had a broader outlook on the world than many Palestinian Jews by reason of his life in Tarsus. He was a Roman citizen and a Hellenist, but he was most of all a Pharisee. The contact with the sect of the Nazarenes inflamed his religious nature and his orthodoxy blazed out with a terrible light. As we see the young man holding the garments while Stephen is stoned, he seems only to possess disqualifications for understanding Jesus of Nazareth. Every step that he takes in the persecution of the Christians is away from Christ. He becomes the very antithesis of Christ.

II. *Paul Seeing Christ Face to Face.*—It was a violent revulsion in Paul's whole nature when he looked into the face of the Risen Christ. It was the supreme test of his life, like a collision of a steel train. He was going at full speed against Christ and was abruptly halted. The shock was very great to Paul's physical nature. It was even greater to his spiritual equipment. He was thrown to the earth, and blinded in his eyes. But he had seen Jesus, the one whom he had come to hate most of all, though he had not looked upon His face before. He scorned Him for the pestilent heresy caused by His unfortunate life.

In great moments the mind is abnormally active and

the essential facts are stamped upon the brain with clearness and vividness. The salient features of this climacteric event never faded from Paul's memory. In speech and letter he repeatedly told of the revolution in his own heart and life. In all essentials the story never varied. It was not of his doing. Jesus manifested Himself to Paul. It was not of Paul's wish nor with his consent. But the undoubted presence and voice of the Risen Jesus convinced Paul that he was hopelessly in error. The look that Jesus gave Paul before he became blind remained with him forever. On that day Light shined into his heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He understood now why Stephen had died rather than give up that Light that had shined into his own heart. It was here that Paul received his great qualification to interpret Christ. It was in the look that passed between Paul and Jesus. Dr. Dale once said that Mr. Moody had a right to preach since he could not talk about sinners without tears in his eyes. It was full surrender on Paul's part in response to the unutterable compassion of Jesus. As he stood in the white light of Christ's presence Paul saw his own picture silhouetted in the shadow of his sins. No man is qualified to talk about Christ who has not in a real sense seen Him face to face. Paul had an objective vision on a par with the resurrection appearances. The modern preacher cannot claim that experience, but he must have the look into the face of Christ in order to help others to see Jesus. No sadder calamity can befall Christianity than to have men as its exponents who merely mumble what they have read or have heard. Paul was not now able to reconcile his new experience with his old theology, but he could not deny his new experience. On this foundation he will build a new theology and a better one, a scientific theology in the true sense, the reflection of his experience of Christ.

III. *Paul Proving that Jesus Is the Son of God.*— There were good reasons why Paul should say nothing at all. He was a tyro in Christian experience. He had only scraps of Christian theology. He could easily bungle what he did know. He was under suspicion. Ananias who had baptized him had to receive a special revelation before he was willing to baptize him or lend any endorsement to him as a disciple of Christ. He was known as the chief foe of the disciples of Jesus and he had come to Damascus to arrest those who had fled thither to escape his clutches in Jerusalem. He had with him the official papers of the Sanhedrin for the arrest of the Christians. Paul was wholly on the defensive. The Jews would regard him as a renegade. He was without a friend save Ananias and Judas who were doubtful. He would not get a hearing from Jew or Christian. And yet Paul would not be silent. "Straightway in the synagogues he proclaimed Jesus, that He is the Son of God" (Acts 9:20). He must give his witness. It is a sure mark of the new convert that he must tell others of his new found joy. Paul was a novice in Christ, but not in mental equipment He was already a man of high culture, great genius, and much experience in public life though comparatively young. He was trained in public discourse, but his voice must have sounded strange to his own ears as he heard it deliver powerful reasons why Jesus is the Son of God. He was refuting all his old arguments as successfully as Stephen had done. "And all that heard him were amazed" (Act 9:21). It was the voice of a lamb where they had usually heard the voice of the wolf. They were uneasy even now for fear that the wolf might crop out and make havoc as of old with all them that called on the name of Jesus. But Paul had found his voice and stuck to his message till it became familiar as well as sweet to him. He did not have many aspects of Christ that he could describe, but he knew one from personal experience. He knew that Jesus was

Messiah, the Son of God. He had seen Jesus Christ in His risen state. He grasped at once the two-fold nature of Christ, His humanity and His deity. Paul was wise enough to begin with what he knew by experience. He stuck to that and "increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ" (Acts 9:22). Paul's first interpretation of Jesus sounded the keynote of his entire ministry. He will never get beyond this truth whatever else he may learn hereafter.

IV. *Paul Adapting Himself to His New Environment.* It was clear to Paul that he needed a season of retirement in order to take stock of his situation. The rebuffs at Damascus made it all the easier for him to follow his judgment to spend a few years in Arabia. He must make adjustment and take his bearings. The call had come to him from Christ through Ananias at Damascus to go far hence to the Gentiles. Thus had ended the three days of darkness and doubt as to his future. But even so, Christ had not told him to go at once. The way was not now open nor were the Jews anxious to hear him. He had his call, but none to hear. Besides, there was needed a delimitation between his old Judaism and his new Christianity. The two systems must come to terms in his own mind. He had acted on the assumption that they were hostile to each other. Now that he had opened his heart to Christ, how much of his old theology could he carry on with him? He must think the whole matter through in order to see where he stood. We do not know precisely what part of Arabia Paul visited, but at any rate it was the ancestral home of the Semitic race. He went back to the old haunts of his ancestors whether he actually journeyed as far as Mount Sinai or not. There was in his heart the conflict between law and grace. He was a master in rabbinic lore and Mosaic law, though as yet unskilled in the grace of Christ. But Christ

had looked upon him and he would gaze steadfastly into that face till he could blend law and grace. Arabia was the melting pot for Paul's theology. He was probably not wholly alone during this period, but meditations and reflections were predominant. He comes back to his work with a clear vision of the cardinal doctrines of grace. He has come to see how a new Israel is to supplant the old. The new is rooted in the old and is the true realization of the hopes of his people. Paul perceives that the Messianic longings of the Jews have come true in Jesus. It is his task to convince the Jews of this great fact and to help them see the wider outlook of the new Israel which is to include Gentiles as well as Jews. His life in Tarsus had prepared him for this revolution. The experience of Peter on the housetop at Joppa proves how difficult it was for a Jew to conceive of a Gentile in the Kingdom of God except in terms of Jewish racial bonds. So far from the years in Arabia being wasted, they served to lay broad and firm the foundations of Paul's theological system.

V. *Paul Winning an Ear for His Interpretation of Christ.*—It was not a new Christ that Paul had to preach, but he had a more just perspective of the world-mission of Christ than any of the apostles had yet grasped. Peter had said at Pentecost that the message was to them that were afar off, but he later showed that he understood that to mean that Gentiles would become Jews. Stephen had seen the matter more simply in its true spiritual nature as Jesus had taught the woman of Samaria that the worship of God was not bound by temple or tribe. And now Paul was taking up this larger conception of Stephen as his own life-task. Would he meet the fate of Jesus and of Stephen? The liberalizing of social and religious prejudice is a perilous undertaking for any man. But Paul's path is clear before him. He will heed the call of Christ to bear the message to the Gentiles. He

knows also that he must suffer for Christ in so doing. But the vision has come to him and he will not be disobedient to it whatever befall him. It is good for Paul that as he returns to Damascus he does not know the details of his future career. God mercifully veiled that from him. He will take up his burden day by day. He is conscious of a richer experience and fuller knowledge as he expounds anew the things of Christ in Damascus. There is proof of his fresh power in the plot of the Jews to kill him. He is not a negligible quantity. Paul had taught the Jews how to kill people for the crime of being Christians. They are now practising what he taught them, and Paul was not successful in convincing the Jews of Damascus that Christianity was the true Judaism, that Jesus was in truth the Messiah of their hopes. He was not able to answer his former arguments, in their opinion. But he has won the confidence of the Christians. He won converts to Christ to some extent, for we read of "his disciples" who planned his escape. It was a desperate beginning and a lonely retreat, but Paul was unafraid. He went straight on to Jerusalem. He would tell his new story in the presence of Gamaliel himself if he would hear it. If Paul had been fainthearted, he would surely have hesitated to come back to Jerusalem. Once he had been the joy and pride of the Sanhedrin; now he is the victim of their scorn and hate. Once the disciples had fluttered and fled with dread at his approach. He is cut to the quick to note how they shrink from him still. The smell of fire is on him yet. There was no sympathy in Jerusalem for Paul, no ear for his message. It was enough to throw a weak nature into despair. Paul was sensitive and felt it keenly, as any preacher does who finds his person and his message unwelcome. It is an honor to Barnabas that he had the insight and the courage to see what was in Paul. On this endorsement Peter and John opened their hearts to the new recruit. Paul had two weeks of blessed fellowship

with Peter (ἱστορῆσαι). Peter knew at any rate that Paul was a man of parts. He had made the disciples feel his steel. It is no discredit to Peter to say that he could not have foreseen how great a man he was dealing with at this juncture nor how Paul would one day become the chief apostle of Christ and rob Peter of his primacy as an exponent of Christ. There was no jealousy between them, and Peter could tell Paul many facts about the life of Christ, but Paul had already made his interpretation of Christ, so that he could later say that Peter added nothing to his knowledge of Christ. It was a novel experience to Paul to preach Christ in the Hellenistic synagogues of Jerusalem. He did it with such power as Stephen had done before that the Grecian Jews were about to kill him. The Lord Jesus had to appear to Paul in a trance in the temple and bid him depart, for the Jews there would not hear him.

VI. *Paul Pleading the Case with the Jews.*—We are not following closely the story of Paul's Life. The years at Tarsus were not wasted. The opportunity came at Antioch for which Paul had long waited. This again was due to Barnabas. Paul and Barnabas have had a specific call of the Holy Spirit to go on a world campaign to win the Gentiles to Christ. They have not found the task easy. In order to get at the Gentiles, they find it wise to preach to the Jews. Many Gentiles had business connections with the Jews. Some attended worship in the synagogues. Besides, there had been no command to slight the Jews for the Gentiles. At Antioch in Pisidia Paul had the opportunity to plead the cause of Christ before Jews and devout Gentiles. Fortunately we have preserved full notes of this discourse, which is the earliest statement with any fullness of Paul's conception of Christ. The accuracy of Luke in his reports of Paul's speeches is well vindicated by Maurice Jones, in his book *St. Paul the Orator.* Paul has now been a preacher of

Christ some ten or twelve years. He has put to the test his interpretation of Jesus. He is in no sense apologetic nor timid. He is no longer a tyro, though a stranger to this particular audience. Certainly he has now learned how to put his view of Christ to a Jewish audience with more suavity and winsomeness than was true at Damascus and Jerusalem. The whole point of his sermon is to show that Jesus is the promise made to David. He speaks from the Jewish standpoint about the Jewish Messiah. Paul shows clear knowledge of John the Baptist and his relation to Christ. He states the facts of Christ's death and resurrection and expounds the significance of both of these great events. He gives the core of this system of theology which is justification by faith in Christ, who died on the cross for the remission of our sins. He shows that the law of Moses could not justify the Jews before God. It was all very wonderful and strange and yet very attractive. They wanted to hear more about it. On the next Sabbath the jealousy of the Jewish leaders led Paul to turn to the Gentiles instead of the Jews. But we have caught a glimpse of Paul's point of view and method with Jews. We see his skill in this matter also as he speaks to the mob from the steps of the town of Antonia, and later before Agrippa in Cæsarea. He is thoroughly at home in all Jewish questions and seems the man of all men to speak with the Jewish people about Christ. In the last chapter of Acts we see Paul pleading with the Jews of Rome to accept the Kingdom of God as revealed in Jesus Christ, and the partial success obtained there. In Rom. 9-11 Paul reveals his own passionate love for the Jews, his own kinsmen in the flesh.

VII. *Stating the Case to the Gentiles.*—The real work of Paul was to be with the Gentiles. This was the call of Christ made long ago. The Jews themselves drove Paul more and more to preach to the Greeks and the

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Romans. As the Jews spurned Paul and his gospel, he dramatically and proudly turned to the Gentiles. *They will hear*, he had said to the Jews in Rome. He knew that by blessed experience. The Gentiles persecuted Paul also. At first they were put up to it by the Jews. But on the whole the Gentiles gave an attentive ear to Paul. He glorified his ministry and marvelled that Christ should have intrusted to him, the least of all saints, this grace to preach unto the Gentiles the unsearchable riches of Christ. Paul evidently felt that he was not so well qualified to speak to the Greek as to the Jew. His education was Jewish and his pride and prejudices ran in that direction. He had come to see that Christianity was the true Judaism. He had overcome his difficulties in that respect. It was a gigantic task to grapple with the eyncretistic religions of the Græco-Roman world of that period. Babylon, Egypt, Syria, Greece and Rome had all contributed their share to make a mongrel brood. Astarte, Isis, Diana, and Venus polluted the life of the time. The emperor-cult had displaced and degraded the old worship of Zeus and his circle of deities. False philosophy had triumphed over the nobler ideals of Socrates and Plato. Epicurean and Stoic contended in the market-place with any chance comer just for the sake of argument. Mithraism held many in its grip by its mysticism and magic. Gnosticism was already showing signs of life. One needed to be cyclopædic in knowledge and masterful in interpretation to be able to win a hearing for a new religion in a world already badly overstocked and disgusted with what it had. But God had His man ready. Paul was reared in Tarsus, the home of a great Greek university and of philosophers also, a center of Greek and Roman life. The tides of the Roman world ran through Tarsus, and Paul is never greater than in his power to take the very language of the various cults of the time and charge it with Christian meaning. He does this time and again. Thus

he gets a hearing from the man in the street. He was a man of the schools. But he knew how to talk in the tongue of his time. He could be understood. A typical example of Paul's skill in this respect is seen in the wonderful address on Mars' Hill. In the midst of all that was great in Athens and before Epicureans and Stoics, Paul made a most persuasive statement of the gospel of Christ in such a way as to turn to his advantage all his surroundings and yet to bring out many of the fundamental doctrines. He made some impression also upon the fickle Athenians. How well Paul succeeded with the Gentiles is seen in the long line of churches planted by him in Asia and Europe. In his Epistles he will glory in the power of the cross of Christ. It was foolishness to the Greeks at first, but to many it became the wisdom of God.

VIII. *Paul Looking for Christ's Return.*—In Athens Paul was face to face with Greek philosophy and sought to preach Christ in the teeth of it. At Thessalonica just before, it was the power of the Roman empire that confronted him in all its promise on the spirit of man. He has gone on to Corinth where he writes, but the great problems of Thessalonica are on his heart. There he felt keenly the conflict between the Kingdom of Christ and the Kingdom of Rome. He foresaw the inevitable grapple between these two great forces for the mastery of the world. He found hope in the coming of Jesus to claim his own. It was natural that this hope should be brighter in the earlier stages of the apostolic history. The subject was left in doubt by Christ himself as to the time. The disciples were charged to be ready. There is no doubt that this steady hope cheered them through the first years of separation from Him. Some came to look for Him at once. It was hard to preach on the topic without creating a false impression. Hope would so easily become certainty. So it happens that the very first group of Paul's Epistles deals with last things. Escha-

tology is to the fore in the beginning in the apocalyptic language of the time, but it gradually receded as time went by. Paul never lost his conviction that Christ would come again nor should we, but other topics came to occupy his heart more as the years flew by. Indeed, the two Thessalonian Epistles are written chiefly to correct misapprehension about what Paul had said on this subject. It is so easy to be misunderstood. Some had understood him to say that those already dead would have no share in the second coming. Others drew the inference that since Christ was coming at once, there was no need to work. So Paul has to deny that he said that Jesus was coming right away, indeed the Man of Sin loomed large in the horizon before that event. This conflict with Rome did begin all too soon and lasted much longer than Paul knew. In the Thessalonian Epistles therefore, Jesus appears in a very personal and real way to Paul. He mentions various items about His life and death and aspects of faith in Him as Lord on a par with God the Father. He is the Son of God, raised from the dead, who will surely come back again. Salvation is through the atoning death of Christ. The Christian meanwhile lives in Christ as the sphere of his activity and the ground of his hope. These are not doctrinal Epistles, but Paul's great doctrines are here in the most incidental form. To understand Paul's standpoint then one must look back across the eighteen years that have passed since he met Jesus on the Damascus Road. It is all a matter of course with Paul now, but the fire of love and faith burns bright. He is not blasé. Christianity is not stale nor is preaching perfunctory. He meets every new situation with the alertness of youth and finds Christ adequate for everything.

IX. *Paul Justifying the Cross of Christ.*—Paul's Epistles may not be a complete picture of his conception of Christ. We have very few of Paul's many sermons.

He may have written other letters. He knew things about Christ which it was unlawful to utter. But, so far as they go, the letters do justly reveal Paul's apprehension of the mystery of Christ, as he himself said (Eph. 3:3f.). They go very far indeed. They are the greatest letters of history, and sound depths and scale heights that baffle the most of us. I am not attempting here an outline of Paul's life nor an exposition of his Epistles, but merely to draw a pastel, so to speak, of the background of Paul's growing knowledge of Christ. I am using the Epistles as a revelation of Paul's progressive apprehension of Christ. It is some four years later that Paul writes First Corinthians. He is in Ephesus, and is cut to the heart over the troubles in the church at Corinth. He has lived to see the sad sight of a church split over the merits of various preachers, including himself. They have appealed to Paul for help and he has to speak. The divisions led to or helped on various vices and weaknesses. Paul feels called on to defend his style of preaching in Corinth. Cephas had not been there and Apollos was acknowledged to be eloquent. Paul makes his defense by showing how he did right in determining to preach only Christ Jesus and Him crucified. It was bad enough as it was. If Paul had pandered to the false taste and low standard of the Corinthians for flashy oratory and superficial philosophy, he could have made a greater name for himself and ruined the church. As it turned out many scoffed at the foolishness of his preaching the cross of Christ. But his chief joy in it all is that he laid no other foundation in Corinth than Christ Jesus. The Cross of Christ is the truest wisdom for it is God's wisdom. It is a great apologetic for the Cross that Paul makes in that Epistle and one that is extremely pertinent now. The heart of Paul's message is the Cross and the resurrection of Christ as proving His power over death on the Cross. Paul apparently moves in a new realm on this subject, but we have seen the same point

of view in the sermon at Antioch in Pisidia. His mastery of this great theme shows that he had often preached on it and thought it through. He wields this weapon with great power.

X. *Paul Beholding the Glory of God in Christ.*—Second Corinthians is the most personal of all Paul's Epistles. He is at white heat. The crisis has come at Corinth. Paul is in flight from Ephesus. He has met Titus in Philippi, with much agitation of spirit. He writes with heart all aglow with emotion. He seems to catch a fresh glimpse of the face of Jesus. He lifts the whole discussion of the ministry out of the sordid atmosphere of Corinth, and places it on the pinnacle of spiritual communion with God in Christ. The eternal relation of the soul with God in Christ is here seen with marvelous clearness. This Epistle is a Pierian spring for every preacher who is racked with cares and ecclesiastical worries. Paul is able to sing so nobly because he is sure of the presence of Christ with him. He has real rapture with Christ. Nothing else really matters now. He is the slave of Christ in God's triumphal march through the ages. He is an incense-bearer with the sweet savor of Christ unto God, whatever men may think. So he is confident in Christ with unveiled face before the whole world. The light of God is in his heart through Christ, and for Jesus' sake he will endure anything. He is anxious to be at home with the Lord, but meanwhile will endeavor to be well-pleasing unto Him as His ambassador. The love of Christ holds him fast to his great task. The power of Christ is with him in his weakness. The glory of Christ ennobles men and Paul glories in the possibilities of all men through Christ.

XI. *Battling for Liberty in Christ.*—The date of Galatians is much disputed, and the book has no very clear earmarks of time save the note of protest against the effort of the Judaizers to fasten the Mosaic ritual on the Gentiles. That effort was made as early as A.D. 50,

after Paul's return from the first mission tour as is seen in Acts 15. Paul took a bold stand for freedom from the ceremonial law for all Gentile Christians. He won the support of the Apostles at Jerusalem and saved the day, but the Judaizers would not stay defeated. They reopened the controversy at Antioch and followed Paul's travels in Corinth and Galatia. The Epistle to the Galatians is the bugle-blast of liberty. It seems to come just after Second Corinthians and has much of the same heat as that great Epistle. Paul here conceives Christ in His universal relation as the emancipator from the shackles of traditional ceremonialism. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female. It is a great conception and is triumphant proof of Paul's statesmanlike grasp of great issues in that he saw at once and continually how much was at stake. Spiritual Christianity was in peril and under God Paul saved that blessed heritage in Christ for us all. He brushed aside the Pharisaic pretensions to exclusive prerogatives in the Kingdom of God. Paul saw that class and national lines did not run through Christ. In Galatians He seizes upon the root ideas in Christ's mission and applies them to the cause of human freedom and progress. Stand fast in the liberty wherewith Christ made you free. Paul had drawn the picture of Christ with a bold hand before the eyes of the Galatians. He cannot understand how, once having seen Christ, they can go back to the weak and beggarly elements of rabbinism. That message is good for all time as a protest against the bondage of mere tradition and ritual. It is vital union with Christ that Paul covets. Christ lives in Paul and he is crucified with Christ.

XII. *Paul Expounding Redemption in Christ.*—No condensed statement can do justice to Paul's reasoned exposition of the varied relations of Christ to all the phases of the work of redemption as wrought out in the Epistle to the Romans. It is not merely that Paul

is here seen at his best, in the prime of his mental powers, on the greatest of themes, and with sufficient space to give play to his great genius. Paul in Romans gives his gospel. In a true sense Paul's evangel is the full and finest evangel of all (Cf. Whyte, Thomas Shepherd, p. 18). It is not a new gospel; it is the one that Paul had joyfully preached to the Gentiles. Nowhere does Paul make it clearer that Christ is the center of all his thinking and actions. The heart of his argument turns on the fact that Jesus made propitiatory offering for our sins by His blood on the cross, which offering is mediated to us by faith in Christ as our Redeemer so that God freely justifies us and declares us righteous and will ultimately make us righteous. There are great words in Romans like righteousness, sanctification, redemption, propitiation, faith, justification, power, reconciliation, salvation, no condemnation, life, victory, sons, adoption, heirs. But they are all meaningless to Paul, apart from Christ. Christ is here seen as the sole means of righteousness, the sole hope of redemption, the pledge of all good. In Christ we are more than conquerors. Christ will never desert us till He takes us to the Father. In Christ Paul defies all the forces of evil in earth and hell. He stands upon the Rock of Ages and faces the devil. He writes from Corinth with the storm at Jerusalem gathering in the distance, but he is not afraid. Christ is over all God blessed forever (according to the probable punctuation in 9:5). He is Son of David and Son of God.

XIII. *Paul Learning Humility from Christ.*—Paul has been long a prisoner in Cæsarea and Rome when he writes to the Philippians. His spirit is chastened and humbled. The proud eagle looks out and sees the crags which he cannot reach. Paul is confident, indeed, that he will be set free again, but meanwhile he has learned how to be content. He has come to see that Christ is his very life. He is in a real sense living over the life of Christ.

He is emboldened to urge that the Philippians have the mind that was in Christ. The greatest words that Paul utters about Christ seem to come out incidentally. It is so with the great passage in Phil. 2 on the humiliation and exaltation of Christ. We see Christ in His preëxistent state of glory, His lowly life and death, His consequent greater exaltation. Paul betrays intense passion for Christ in Phil. 3. He places his old life and theology in the scales with his new life and joy in Christ. That is but refuse beside Christ, who overtops all earthly pride and pomp. And yet it is an elusive chase. Christ lures him on to higher heights of service and fellowship. He knows the joy of this rapturous chase for the goal is Christ, who is never out of sight, ever beckoning him on. He sees the foregleam of the riches of glory in Christ.

XIV. *Paul Showing the Supremacy of Christ.*—In Rome, Paul is made aware of a new heresy in Asia which he had foreseen in his address to the elders of Ephesus at Miletus. This hybrid philosophy and speculative Essenism degraded Christ to the rank of an *aeon* or angel. The Pauline Christology is now attacked at the center and Paul steps out into the open to show that Jesus and Christ are one and the same (cf. the "Jesus or Christ" controversy in the *Hibbert Journal*), that Jesus was a real man and died on the cross for our sins, that Christ is the very image of God, and the First-born before all creation, that Christ is the author of creation, and the sustainer of the created universe, that He is supreme in the work of nature and given head over all. Christ is the key of the universe, the reconciler between man and God and man and man (the true Peace-maker), the mystery of God, the fullness of all the Godhead in bodily form. Christ is all and in all. Christ is our ideal and our goal. We are hid with Christ in God. No higher word has ever been spoken of Christ than Paul utters in Colossians in refuting the Gnostic error.

XV. *Paul Unfolding the Glory of Christ's Body.*— Ephesians is the complement of Colossians. God has summed up all in Christ. He is the fullness of God. In a real sense we are the fullness of Christ, that is "we all," the church general or the kingdom. Christ is the head as is shown in Colossians. The body of the head is the church, the spiritual church. We are made alive in Christ, created in Him for good works. Nowhere is the dignity of human nature so well brought out as in Ephesians. We are to grow up *into* Christ, to become one new man, one full man in Him, in some sense worthy of Him, our Head. We are one in Him, both Jew and Gentile. The middle wall of partition is broken down. Peace and love have come instead. He is the chief cornerstone and we are built into the great temple of God's redeemed humanity. The riches of Christ are unsearchable and his love past all comprehension and all telling. But we are destined to sit in the heavenlies with Christ Jesus.

XVI. *Paul Trusting in Christ Jesus, His Hope.*— The Pastoral Epistles show the tender side of Paul's nature. He is an old man. Christ put him into the ministry, counting him worthy. It is still a marvel to Paul how He came to do it. But he is deeply grateful. The lesson of it all is that Jesus is the Saviour of sinners. He is the Mediator between God and man, the ransom for all, the one Potentate, King of kings, and Lord of lords, our great God and Saviour Jesus Christ. He abolished death and brought life and immortality to light. He has helped Paul all the way. He stood by him in his last trial when all others were absent. And Paul is ready for the glorious end. He has finished his course, he has kept the faith, he sees the martyr's crown ready for him. He is willing to be offered up for Jesus' sake. Christ is all and in all to Paul. This is his own heart's experience.

This is his testimony in his Epistles. He has tested Christ all over the Roman Empire, by land and sea, with friend and foe. Christ has never failed him. Paul is qualified to interpret Christ out of the wealth of his experience of Christ. The best tribute to Paul is for us to learn to know Christ and the power of his resurrection. Paul was able to say to the end of the day: "I know him whom I have believed and I am persuaded that he is able to keep that which I have committed unto him against that day." He had committed (παραθήκη) his all to Christ. Soon he would see Him again face to face. He will know even as Christ has known him through all the years.

THE THOUSAND YEAR REIGN.

By Prof. John Alfred Faulkner, D.D., Madison, N. J.

Chiliasm (χίλιοι a thousand, singular χιλία, used with collective nouns) is the name generally applied to the belief in the thousand-year reign of Christ in person on earth, after which comes the end. The doctrine has assumed large importance in modern times by an active propaganda in tracts, pamphlets, books, conferences, conventions, etc., and the claim is frequently made that this was the regular belief of the whole church in the first centuries. It is an aspect of the Second Coming of Christ doctrine, which has now three forms: (1) Christ is never coming in person at all, His Second Coming having been fulfilled in the destruction of Jerusalem and of the Jewish Church-State in A. D. 70, or in similar historical catastrophes, and that His coming is really His Presence (παρουσία) which is not to be interpreted as a visible and external act, but as His spiritual working in the world. I think the first to set forth this view was the Rev. Israel P. Warren, Editor of "The Christian Mirror," Portland, Me., an eminent Congregational minister, in his "The Parousia," Portland 1879, 2 ed. 1884, and it has able supporters in the Rev. Dr. J. Stuart Russell, of the Congregational church in London, in his "The Parousia," London, 1887, and in the late Dr. Wm. S. Urmy, of the California Conference of the Methodist Episcopal Church, in his "Christ Came Again," N. Y., 1900. The fact that Dr. Urmy was never compelled to retract his opinion or withdraw his book, and never tried for heresy, has the significance of a revolution in the attitude of the Methodist Church towards heresy. For speaking historically, it is hardly too much to say that the belief in Christ's first Coming has not been more general, more firmly held, more a part of both the consciously or uncon-

sciously held doctrinal possessions of the Church from the apostolic times till now than the belief in His Second Coming at the end of the Age or of the World (not simply in 70), for reign or for judgment or for both. The denying that is something like Kalthoff's denial that Christ ever existed. (2) Christ is coming at the end of the world to wind up the affairs of mankind, to judge the evil and the good, and to deliver over the Kingdom to God the Father. (3) Christ is coming at the end of the first Christian world-age to reign in the world for a thousand years (interpreted strictly or loosely), when His saints shall reign with Him in gladness and peace, when His Kingdom shall win universal obedience, after which shall come the end. This is sometimes called Premillenialism or Chiliasm, though it must be remembered that early Chiliasm must not be charged with all the views of later teachers of the same trend.

Chiliasm is generally associated with a belief in the visible return of Christ for the setting up of an earthly theocracy as the middle point of a perfect world-rule which belongs to Christianity as such, and which is a preparatory step for the Other Life. It includes annihilation of godless world-powers, which must be ruled by the godly, and generally a double resurrection, that of the pious for the thousand-year Kingdom, and that of the rest of the dead at the end for general judgment. The doctrine was commonly thought of as meaning that the pious would have perfect enjoyment of spiritual and physical blessings, and share Christ's rule over sinners or men who do not partake of His glory. Of course the view has suffered various modifications, but in general it may be said that it rejects the idea of a normal historical development for Christianity, for the Millennium is not the result of spiritual work and spiritual laws, but the sudden invasion of Christ and Other Life conditions on this bank and shoal of time.

Chiliasm is not, however, to be confounded with any

special theory of the time of Christ's return. It is well known that there was a general expectation of the early Coming of Christ in the Apostolic and Post-Apostolic times. Men who held that expectation might not necessarily be Chiliasts or Premillenialists, though they doubtless often were. The indispensable note of the Chiliasts is the intermediate world-period of a thousand years under the interesting and imposing auspices of the personal bodily reign of the Lord. Chiliasm certainly presented a fascinating program: one cannot be surprised at its wide vogue. What were its sources?

Parseeism, the religion of Persia as reformed by Zoroaster, was the first to proclaim the thousand-year reign, when the evil kingdom would be overthrown. Old Testament prophecy did not have the idea. "It simply promised a Kingdom of the Messiah in which, after restoration of the Jewish state and uniting of all people in the common worship of Jehovah, the happiness of the improved nation would be manifested by external prosperity and glorified peace. Out of this picture of the future the materializing spirit of later Judaism, which interpreted the prophets in a sensuous way without distinguishing between fact and picture, took hold with preference of the political side, under pressure of the civic position. But this hope of the future received still a more transcendental character. The idea of world judgment and world destruction, of the resurrection of the dead, of the Other Life, obtained shape and influence. An opposition developed between this life and theOther, between the old Jewish hope of a happy life of the pious in the Holy Land and new conceptions of a heavenly kingdom, before which the present world passes away. In the interest of overcoming this opposition, the idea of an intermediate kingdom (Chiliasm) in which all earthly expectations would be satisfied and upon which the final joys of the Other Life would follow, may have arisen. It was not the prevailing sentiment of the Jews in the

time of Christ. According to Dan. 2:44 and Psalms of Solomon 17:4, the Messianic kingdom is the eternal and final one. But the Chiliastic sentiment is present in the prophecy of the ten weeks in Enoch 93, 91:12-19, in 4 Ezra 7:28f, and in the Apocalypse of Baruch 40:3. The sketch is the most complete in 4 Ezra: The last oppression, the advent of the Messiah, the war of the nations against the Messiah and their overthrow, the descent of the heavenly Jerusalem, gathering together of the scattered Israel, the 400-year kingdom of the Messiah, the seven days silence, the renewing of the world, the general resurrection, the last judgment, eternal salvation and eternal damnation. With such an apocalyptic there went the reckoning of the world-periods. The later favorite reckoning in the Church of 6000 or 7000 years was already met with in the translators of the Pentateuch, placed by Lagarde about 280 B. C., and then in the Book of Enoch, c. 33. (Semisch-Bratke, art. "Chiliasmus" in Herzog-Hauck, 3Aufl., 1897, iii, 806-7). For the sake of readers who have not at their elbows these Apocryphal books of later Judaism I gave the words or the tenor of the passages referred to. Ps. of Sol. 17:4 (B. C. 65-40; to be distinguished from the Odes of Solomon recently discovered and published by J. Rendel Harris): "And the Kingdom of our God shall be over the Gentiles for ever [unto judgment"]. Enoch 93 (perhaps B. C. 166-98) gives the seven weeks of sacred history and what will occur at the end of each. At the end of the seventh week the elect will receive sevenfold instruction concerning God's whole creation. Enoch 91: 12-19 gives the doings at the end of the 8th, 9th and 10th weeks. "In the 10th week in the 7th part there will be the great eternal judgment, in which He will execute vengeance among the angels. And the first heaven will depart and pass away, and a new heaven will appear, and all the powers of the heavens will shine sevenfold for ever. And after that there will be many weeks without

number forever in goodness and righteousness, and sin will be no more mentioned for ever." 4 Ezra or Esdras 2 Ezra 7: 28ff (after 70 A. D.): "For my own Jesus (better reading, Messias) shall be revealed with those that are with him, and they that remain shall rejoice for four hundred years. And it shall come to pass after these years that my Son Christ shall die, and all men that have breath. And the world shall be turned into the old silence seven days, as in the first beginnings, so that no man shall be left. And it shall come to pass after seven days the world, that yet awaketh not, shall be raised up, and what is corrupt shall die. And the earth shall restore those that are asleep in her, and the dust those that dwell in silence in it, and the chambers shall deliver those souls that were committed unto them. And the Most High shall be revealed upon the seat of judgment, and mercy shall pass away, and long suffering shall have an end; but judgment only shall remain, and truth shall stand, and faith shall grow strong, and one's work shall follow, and one's reward shall be shown, and righteous dealings shall be awake, and unrighteous dealings sleep (received text, rule) not. Apoc. of Baruch 40:3 (after 70 A. D., to be distinguished from the well known Book of Baruch): "And his principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled." Enoch 33 is probably a misprint for 93.

Christ was no Chiliast. In Mk. 1:15, He proclaims that the time of the coming of the kingdom is fulfilled, but of a provisionary kingdom, of a distinction between His and His Father's, He knows nothing. His return is no other than the final judgment itself, which He Himself is to carry out, until which the wheat and the tares grow together (Mt. 13:30, 41f; 16:27; 24; 25:11f, 31ff). The "resurrection of the just" (Lk 14:14), does not issue in another world-period which goes before the final Coming. With the final judgment there is united the world-

renewing (Mt. 19:28). In the portrayal of the glory of the kingdom of heaven he uses ideas or figures easily comprehended by every one, describes the future consummation in phrases easily gotten hold of, and instead of mystical suggestions He comforts His own with the intimation that according to place and condition there is a connection between the highest earthly joy and the happiness of the Messianic time (Mk. 10:40; 13:27; Mt. 5:4; 8:11; 22:1-14; 25:1-13; Lk. 13:29; 14:15-24; 22: 16, 30). But as He earned the ingratitude of His people because He disappointed their sensuous hopes, so He had to make clear to the Sadducess (Mk. 12:24f) that they knew neither the Scriptures nor the power of God if they believed that the Other Life could and would only repeat the earthly world-order, and no new spiritual order set in its place; and in His parting hour He had to bring home to the disciples the fact that the future joys of the Kingdom of God are to be spiritual or supersensuous, when He promised to them that in the consummated Kingdom of God He would drink of the fruit of the vine "new", that is, not again, but as glorified.

The Jewish Christians of course were open to appeal from apocalyptic, chiliastic visions, hopes and beliefs. The New Testament as a whole is remarkably free from them. There is the famous passage in Rev. 20:4ff, which has been both a starting and returning point for any amount of speculation in this territory. Its true interpretation I turn over to exegetical scholars, though I must confess I have considerable sympathy with the remark (p. 807) of the writer already quoted that "with the difficulty of distinguishing between picture and object (or fact) the Chiliasm of the Apocalypse remains a hieroglyph, which, in spite of the intensive investigating work which that book has recently received, still awaits satisfactory solution". It is interesting that the later Chiliasts did not build much on that passage, but generally on the views and visions of the Old Testament,

which, in the lack of scientific exegesis, could be easily turned to their purpose.

No doubt persecutions were another factor in turning the mind to the delights of an earthly reign of Christ. As martyrdom was the sowing, so the Kingdom of Christ was the great harvest day of the Church. From the afflictions of the present, the gaze was fixed upon the coming thousand years of joy. If we may believe a quotation in Eusebius (H. E. 3:28,2) the great heretic Cerinthus, a contemporary of John, was a strong and realistic Chiliast, and the views also existed in other sections of Jewish Christian heretics.

Among regular Church teachers also, views partially or wholly Chiliastic prevailed. Thus Barnabas (placed by Weizsäcker and Lightfoot 70-79, by Hilgenfeld 96-98, by others later) speaking of God resting after His six days' labor says (c. 15): "He meaneth this, that in 6000 years the Lord shall bring all things to an end; for the day with Him signifieth a thousand years; and this He Himself beareth me witness, saying, 'Behold, the day of the Lord shall be as a thousand years' (2 Pet. 3:3). Therefore, children, in six days, that is, in 6000 years, everything shall come to an end". Commenting on "He resteth on the seventh day", he adds: "This He meaneth: when His Son shall come, shall abolish the time of the lawless one, shall judge the ungodly, shall change the sun and the moon and the stars, then shall He truly rest on the seventh day". Here we have a definite teaching of Christ's return at the end of 6000 years, but no statement of an earthly Kingdom. The Coming seems to bring the end. The "Teaching of the Twelve Apostles" (about 100-125) believes firmly in the Coming, but says nothing of a millennial reign. "May grace come and may this world pass away" (c. 10). Speaking of the signs of the end (c. 16): "Then all created mankind shall come to the fire of testing, and many shall be offended and perish; but

they that endure in their faith shall be saved by the Curse himself [compare Gal. 3:13]. And then shall the signs of the truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, then of a resurrection of the dead; yet not all, but as it was said: The Lord shall come and all His saints with Him [Zech. 14:5]. Then shall the world see the Lord coming upon the clouds of heaven" (Mt. 24:30). The same certainty of the End breathes in the "Ancient Homily" ("2 Clem.") 120-140, c. 12, where the writer says: "Let us therefore await the kingdom of God betimes in love or righteousness, since we know not the day of God's appearing. For the Lord Himself, being asked by a certain person when his kingdom would come, said: When the two shall be one, and the outside as the inside, and the male with the female, neither male nor female" (quotation probably from Gospel of the Egyptians). Here also is silence as to the thousand-year kingdom.

Papias of Hierapolis, said to have been a hearer of John the Apostle, who wrote "Exposition of Oracles of the Lord" about 130, unfortunately lost except fragments, had a sufficiently sensuous idea of the kingdom. His description fairly makes one's head swim. Irenæus (160-180) quotes him (5:33): "The days will come in which vines shall grow each having 10,000 shoots, and on each shoot 10,000 branches, and on each branch again 10,000 twigs, and on each twig 10,000 clusters, and on each cluster 10,000 grapes, and each grape when pressed shall yield 25 measures of wine. And when any of the saints shall have taken hold of one of their clusters, another shall cry, I am a better cluster; take me, bless the Lord through me. Likewise also a grain of wheat shall produce 10,000 heads, and every head shall have 10,000 grains, and every grain ten pounds of fine flour, bright and clean, and the other fruits, seeds and the grass shall produce in similar proportions; and all the animals using these fruits which

are products of the soil shall become in their turn peaceable and harmonious, obedient to man in all subjection". Papias does not here in so many words connect this fruitfulness of the earth and quiet subjection of the animals with the personal reign of Christ on earth; but it may fairly be assumed that the connection exists. Irenaeus himself, a much heavier weight, assents heartily to Papias's faith, and adds on his own hook: "The blessing thus foretold belongs undoubtedly to the times of the kingdom, when the righteous shall rise from the dead and reign, when, too, creation renewed and freed from bondage shall produce a wealth of food of all kinds from the dew of heaven and from the fatness of the earth".

In this "Dialogue with Trypho" (about 145-150) c. 80, the question is put to Justin Martyr: Do you expect your people to be gathered together and made joyful with Christ and the patriarchs and the prophets, both the men of our nation and other proselytes? Justin replies that many are of this opinion, among others himself, but by no means all; for "many who belong to the pure and pious faith and are true Christians think otherwise". Still, "I and others who are right minded Christians on all points are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned and enlarged, as the prophets Ezekiel, Isaiah and others declare". I cannot but feel that there is a good deal of plausibility in the remark of Harnack (Art. Millennium in *Enc. Brit.* 9th ed. 1884, xvi: 328) to the effect that a "philosopher like Justin, with a bias toward a Hellenic construction of the Christian religion, should nevertheless have accepted its Chiliastic elements is the strongest proofs that these enthusiastic expectations were inseparably bound up with the Christian faith down to the middle of the second century". They were certainly bound up with it in the thought of some, but Justin himself admits that they were not absolutely essential, as good Christians did not

share them. On the other hand, in the writings of Ignatius, Polycarp, Tatian, Athenagoras and Theophilus of Antioch, there is not a trace of the millennial faith, but perhaps we ought not to build too much on this silence, which may have been due, some suggest, to political caution. From words quoted in Eusebius 5:24,5 concerning Melito, bishop of Sardis about 160ff, "who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead", it has been supposed that he too was a Chiliast. Tertullian belonged to this school as well, perhaps independently of his Montanism (*c. Marc.* 3:24), as well as Hippolytus,—two great names in Church History.

Chiliasm broke on the spiritual ideas of the Alexandrian Fathers. Matter was too much connected with evil to satisfy the lofty idealism of Origen. Therefore the end of redemption must be an entire doing away with the sensuous and all the rosy-tinted pictures of material bliss painted by the Chiliasts. Origen looked upon all that as stories of Jews or idolatry of the letter (*De Prin.* 2:11). Other forces were working against the millennial hope. Just as today a theory of evolution and the whole scientific trend is steadily undermining supernatural religion among many minds, so in the second and third centuries philosophical and theological thinking was getting beyond the reach of the old catastrophic faith with its fantastic attachments. Montanism was a reaction against this new theology. The influence of the Alexandrian teachers was dead against the old views. An Egyptian bishop Nepos bounded into the breach to save the day for Chiliasm in his books ἔλεγχος ἀλλεγορ-ιστῶν (about 260). Bishop Dionysius of Alexandria came out against him and proved that the prophets must be interpreted allegorically. In this fight the book of Revelation was appealed to, and Dionysius felt that he must get that book thrown out of the canon of the Bible. He succeeded. "At the time of Eusebius, the Greek

Church was saturated with prejudice against the book, and with doubts as to its canonicity. In the course of the 4th century it was removed from the Greek canon, and thus the troublesome foundation on which Chiliasm might have continued to build was gotten rid of". So Chiliasm died in the Greek Church, as well as many other Christian things much worthier of life. But the Latin theologians were faithful to the millennial tradition much longer, and by them the Apocalypse of John was maintained without a doubt. But after the end of the 4th century the tradition gradually disappeared. This was due to the influence of Greek theology, and to the altered political relations of the Church and world which seemed to give no place to the early hopes. History was teaching another lesson. Augustine the Great, bishop (395ff) of Hippo in North Africa, got hold of this idea, and with it brought in a new era. The actual Catholic Church is the eternal kingdom of God which He is to set up in the world, and which He has set up; there is no other. The millennial kingdom began when Christ came, and it is already in the world. The Church must step in and take its rights which the falling empire is bequeathing to it. With these thoughts Augustine destroyed Chiliasm as a faith of intelligent men. It still existed here and there, but it had had its day.

Can there be any doubt that is this matter history is a better teacher than misinterpreted prophecy, a safer foundation than an inverted pyramid built on an obscure text of an obscure apocalypse? The kingdom of heaven shall be likened unto leaven which a woman took and hid in three measures of meal. That seems the divine plan, the divine philosophy. To work with all our powers to secure the progressive penetration of the world by Christ is both more rational and more Christian than to expect great things from a colossal stroke of state to bolster up a failing cause. But the end shall come and the judgment, but the times and seasons God has placed in His own power.

THE PREACHER AND BIOLOGY.[1]
III. THE SAYER.

BY PROFESSOR J. L. KESSLER, WACO, TEXAS.

"The strongest part of our religion today is its unconscious poetry". This is the verdict of Matthew Arnold and I am not prepared to deny it. The Bible is full of poetry. The highest expression of the biblical prophets is always poetic. As the crises of their nation swept the choice spirits of the Hebrew race, they were moved to the noblest utterance. Their messages live today and breathe unmistakably of the divine fire from Heaven, and the prophet songs of life they sang shall stir afresh every nation and every possible age of the world. The highest finds and can find no other way of getting itself said at all except through the medium of poetry; and the highest has and can have no other way of getting itself understood. The mood of the hearer and the mood of the sayer must be one mood—the mood of revelation, the poetic mood, the mood of the highest. Poetry in the highest degree is the language of emotion, and no religion, on the emotional side, is completely communicable without it. Emotion always and inevitably falls into rhythm. Worship itself is interpenetrated with feeling and high seriousness, breathes itself out and is communicated in poetic language, and song everywhere soars with the divine felowships. The prayer of Jesus is a perfect poem. Take away the biblical books of song and the idyls of Jesus and the fragments of poetry that bloom on the plains and here and there in the commonplaces of the Bible and our religious literature and revelation, and the most notable thing left would be its lost power.

The particular genius of the ancient Greek is located in the æsthetic sense, the sense of the beautiful; but in Greece the ethical was latent in the æsthetic. Music stood at the center of Greek life and Greek culture; but music included

(1) The Gay Lectures for 1909-10.

the fine art of poetic expression. The manners and institutions of the people were dissolved in these ethical æsthetics. To the Greek truth justified itself in a rational universe by the harmony of its parts, philosophy itself being accessory and religion a chief contributor. The disharmonies of the moral and intellectual nature, body and soul, matter and spirit, earth and Heaven, were not so much as formulated among them. All the disintegrating factors of modern life were lost in their one ideal, the ideal of the *beautiful and good* καλοκἀγαθὰ inseparably joined in the very saying of it. "Virtue was not prior to beauty, nor beauty to virtue; they were two aspects of the same reality, two ways of regarding a single fact; and if æsthetic effects were supposed to be amenable to ethical judgment, it was only because ethical judgments at bottom were æsthetic." [2] In Greece ethics broke forth from the charm and luscious springs of art, and art was invested with ethical emotion. The religion of the Greeks was inseparably inwoven into their poetry, and their poetry contained their highest expression of religion. Poetry is the language of prophecy and prayer, and in it, in all ages and tongues, worship has found its proper approach to God.

In this lecture we have the Sayer, the third of Emerson's children, otherwise described as the love of beauty. This reveals the highest ideal in visible and audible forms of sweet loveliness, including music and art, but more particularly poetry. More than this, and better than I can say it, it invests the whole in garments of worship while the disharmonies of the world and the superficial insistencies of life drop away. Here the great emotional tides eddy a moment in the wells of truth, then sweep out into the ethical seas and up to God.

Does Biology destroy or tend to destroy the sense of poesy in which life originally rejoiced, and with it the sense of wonder and worship; or, putting it differently, does Biology destroy or tend to destroy the native and reverent responser of life to ultimate æsthetic and emotional appeals?

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(2) Dickinson: "The Greek View of Life." p. 205.

Poesy, the commerce of the kingdom of the seer, brings us chief value in choice vessels from rare rich countries. If this kingdom of the seer be invaded and destroyed, there can be no compensation imaginable, to my mind, to match the loss. If this commerce be taken from us, however much the multiplication of commodities be advanced; however much the ravages of pestilences and famine can be checked; however completely the modern means of travel annihilate space; however thick the wireless waves throb about the world and fill the whole heavens with messages,—even with all this, if the commerce of poesy fail, life is bereft of its chief possession.

As sure as I am that the preacher cannot speak out his message to this generation without some biological knowledge, vital and general and practical; that he cannot understand the needs of the people without the knowledge and discipline which comes from biological study; that he needs such knowledge to give him balance, poise and sanity; needs it to widen his experience and to give him a deeper hold on reality; needs it to broaden the pyramid at the base that its growing height may not be perilous to its stability; needs it to solve wisely the problems of the poor, the sick, the misguided, the degenerate, the sorely tempted, the criminal, the industrial, and the sociological maladjustments; that his discipline, his moral and ethical judgments, his social and civic duties demand it; that as an illuminating basis for religious interpretation, for insight into the best of modern literature, for an understanding and a just valuation of modern philosophy and theology itself, biology is altogether indispensable; that the preacher cannot do without it at all without irreparable loss; that there is no substitute, can be no substitute, for it whatsoever,—as sure as I am of all this and much more to the preacher's advantage, still if biology can be proved in any way necessarily to prejudice the poetic faculty, to limit or lower the dream power or its luminous stretches of vision, or in any way impair the subtle spring and rebound of the creative imagination, I should hesitate a good deal before recommending it to you.

I can conceive of no greater calamity to a preacher than

to be lacking in a responsive or constructive imagination. Without it no poetic lift or reach makes him one with literature. The great periods of Isaiah, the pæans and cadences of the Psalms, the impetuous outbursts of Job and the dramatic situations of the mystery of pain, all fall upon his ears with a curious misunderstanding. He can match texts; he can run a chain of references; he can literalize and make dry and meaningless and insipid the most luscious and delicious morsel, 'mid the flowers where it grew, that ever gave up its flavors to poetic appetite or fed the spiritual life. He can dismember and reduce to rabbinical fumbling a biblical poem that sweeps the stars in their courses, and hitch each separate verse to his pre- or post-millenium chariot, or make it do service in his prophetic chain-gang which he thinks needs some bibical backing. The fragmentation of Scripture and the building of textual mosaics, this I call biblical vandalism, and of this also he is a past master. The unpoetic mind is wholly unsuited to interpret Eastern expression. The imagery in biblical literature is bold and bursts like a passion upon the guileless heart—not spoken to schoolmen and not spoken in the schoolman's mood. The analytical and logical attitude is the last attitude in the world to understand it. The impassioned, the poetic, the impressional, the heart laid bare like a sensitized plate with emotional surrender to significance—this is the mood and the only mood to which the greatest literature in the world yields the finest of its fruit and satisfies our hungers with its most delicate flavors and aromas.

The preacher as a Sayer, as one "who knows God otherwise than by hearsay" and can speak with authority, as one whose business it is to communicate this knowledge to others, needs exceedingly to cultivate the fellowships of the poets. The Sayer must make and mould his audience for his message; and his message must be so borne in suitable language as to convey the meaning without destroying its flavors, so borne that the truth shall be strictly accurate in its expression while it is deliciously appetizing. He must seek out and put in order fit words, choose and marshal metaphor and simile and

trope so that they shall be without spot or blemish, and so that none shall limp among them. The preacher, and this is the point of emphasis, is a Sayer and must never forget his calling. I do not release him from his social contract; I do not forget that first of all he must be a man, an all-round man; and yet I lay chief emphasis upon his ability to communicate his life to others through human speech. Still this caution: woe betide the glib of tongue. Aaron, the speaker, left us nothing, Moses, the slow of speech, left us the four greatest orations ever delivered by mortal man. The preacher by occupation is a Sayer, not a multiplier of words; and to be a Sayer, he must keep company with great literature, nor neglect the baptism of poetry, nor allow anything to steal away his heart from life's ageless songs.

Turning now to Sir Oliver Lodge's statement that the atmosphere of science has a blighting influence on religious ardor and is adverse to the highest religious emotion, two things may be said: First, all culture tends to tone down excessive physical demonstration, whether it make its appearance in the tonic or the clonic type, that is, as hypnotic trance or the noisy and uncontrolled form which disregards all proprieties. That is to say, scientific culture, or any other, which gives the mental powers ascendency over the physical, tends not to less emotion and ardor, nor to a lower quality, but to a greater depth and permanence which manifests itself in a more persistent rhythmical flow. The shallow gusher mixed with salt-marsh is replaced by a steady flow from inexhaustible supplies. Again, instead of the cultivated mind exhausting itself in an aimless physical overflow, it finds natural channels of escape in definite service for the relief and uplift of humanity. The uninstructed person may be prostrated before a mangled form; the surgeon, with deeper emotion, turnd into the channels of service, with every fibre of his nature alert and resourceful, is entirely self-possessed. No visible emotional overflow occurs, as with skillful knife and needle he looks beyond the pain to the healing—through his scientific training his emotion ceases to appear as egotistic over-

flow in altruistic action. The loss in appearance is more than compensated for in achievement. This illustration may, without violence, be transfered to the two grades of society, the lower characterized by aimless and uncontrolled emotional overflow, the higher characterized by a steady outlet in definite channels of beneficent activity.

Secondly, science itself has two moods. In making out the facts it is cool, definite, calculating, suspicious of error; in the assembling of these facts and in forming hypotheses, the imagination soars to I know not what heights; in testing these hypotheses, the judicial faculty again assumes the throne, and when all the seats are full with appropriate witnesses and all the testimony is in and no dissenting voice is heard among the facts of the universe, the glow from the central fires with annealing heat permeates the mass and the integral parts disappear in a unity of truth. Here the emotional mass may gleam like the stars as a central permanence in a flux of change.

It must be admitted, however, that in biology, as in every other study, narrowing specialization without an adequate basis in general culture may, often does, put to rout the finer emotions. But this comes under another category, namely, educational pathology.

Since,in method, biology is one with all science, and since it is the method which is in question, I shall by preference use the word "science", in this lecture, instead of "biology" wherever it suits my convenience.

Neither the preacher nor biology is directly related to poetry, but the preacher's relation, though indirect, I have assumed to be a necessary one. The biological relation is more remote, and the only point at issue is its ultimate antagonism or destructive effects on the poetic faculty and the imagination. Still I shall maintain that science is not without its influence on poetry and that its imagination is not coerced. Witness the following from Miss Scudder's excellent book, *The Life of the Spirit in Modern English Poets*: "Deeper than scientific ideas is the scientific temper. And the notes of this

temper are two: reverence for law, passion for fact....These are the principles which working inwardly and silently have renewed our poetry. For literary history clearly shows that their union could alone bring new life to the imagination of the nineteenth century." "If reverence for law deeper than that of the Augustan shapes our poetry, a passion for fact wider than that of the Elizabethan expands it." "For this passion, dangerous to art if for one moment divorced from profound reverence for law, grants, when thus purified and controlled, the very freedom of the earth to the imagination." "And the scientific belief in an ever active, determining, energy working through every form of life, and sweeping all things forward, has touched with renovating power the very soul of modern, imaginative thought. The formative ideas of science have exerted over our modern poetry an influence as widespread as it is profound."

And this from Mr. Mabie's *Essays in Literary Interpretations*: "The structural element is discovered, appropriated or furnished by the imagination,—the one creative faculty we possess, and the 'master light of all our seeing'. The more closely we study human knowledge and thought, the more clearly do we perceive that this word 'imagination, has more compass and depth of meaning than any other word which we apply to our faculties. It includes all that we possess of constructive power,—the power of holding masses of facts so firmly and continuously in the field of vision as to enable us to discover their unity and the laws which govern them; in other words, science,—the power of seeing the permanent in the transitory, the universal in the particular; in other words, philosophy,—the power of perceiving and realizing the soul of things visible, and out of the real constructing the ideal; in other words, art,—the power of discerning the spiritual behind the material, the creator behind the creation; in other words, religion. Whatever and whenever life becomes great and the world real to us, the imagination holds aloft its quenchless torch."

Indeed, I may say in all our knowledge which is not

wholly elementary in its nature, imagination plays a leading role. By means of the imagination we enter star depths, measure nebulæ, see worlds and systems of worlds forming out of fire-mist according to the laws of matter and motion. The whole of higher mathematics rests upon realized finites projected into unrealized infinities. From the measured units in the laboratory of sense-perception the imagination rises to the measureless spiritual Heaven of heavens. Experience of uniformity in the small limited sphere gives wings to our faith from which the very seats of the angels themselves cannot escape us.

I must be allowed to assert a strong denial to Walter Pater, when he says, "In science.... we have a literary domain where the imagination may be thought to be always an intruder. And as, in all science, the functions of literature reduce themselves eventually to the transcribing of fact, so also the excellencies of literary form in regard to science are reducible to various kinds of painstaking." He reduces scientific expression to a mere cataloguing process; whereas it rises all the way from lowly ditch-water to the luminous wastes beyond the stars. Science seeks not only for facts, but the explanation of facts; not even chiefly for facts, but the sense and significance of facts. What is the herbarium of the botanist more than a hay-loft, if it does not signify, if it does not mean something, and mean something about life, and something intense and true? Since, then, the scientific process includes the imagination, and a very high and excellent form of it, the scientific expression must needs be illumined, here and there, at least, by this fair intruder—if we must call it so—illumined by it wherever and whenever it makes fact or the sense of fact clearer, stronger, more stirring, more easily received, more fully remembered, and, withal, more fruitful of good. "Science," as Tyndall says, "may be critical without imagination, but it can never be creative without it."[3] The main body of science is its product, and it must needs reveal its process in its native air.

(3) Forms of water.

We have, then, science, by observation, experiment, and the reason, tormenting the facts of nature to force them to exhibit their origin, causes, relations, its essential beauty consisting in the natural harmonies revealed, but admitting, besides, a chance glory of the imagination.

Turning now to another phase of our subject, we may inquire about poetry. Professor Sharp associates it with philosophy and theology as arriving at causes and origins.[4] To find out if this be true, we may take any phenomenon of nature, the rainbow, for example, and see how the poets have treated it. Beginning with Browning:

> "Only the prism's obstruction shows aright
> The secret of the sunbeam, breaks its light
> Into the jewelled bow from blankest white;
> So may a glory from defect arise."

This could not have been written without the knowledge of the spectrum and the causes of the rainbow; but does he teach the cause of the spectrum in the different degrees of refrangibility of the various and innumerable wave lengths of light, and the further cause of refrangibility itself? He leaves this to the physicist. He relates the phenomenon to no cause, no process, no other phenomenon. What does he do? He utters himself. He expresses an emotion and a hope. He paints. He is an artist. He gets new paint and a brush from science, it is true, but he paints a very old picture, a very beautiful picture which the world will paint in its multivari-colors as long as there is one hurt heart that longs for healing. It is the same old picture: the broken shell heals with pearl, expressed in so many ways, in so many lands and languages.

Again:

"Rather learn to love each facet flash of the revolving year;
Red, green and blue that whirl into white."

(4) On Poetic Interpretation of Nature.

Red, green, and blue revolved like the revolving year whirl into white in any of our schools nowadays and no marvel. We all know that, and he took it for granted that we knew it; and took the whole round year in its infinite swing, and with one white flash from the fire of Parnassus, made it glow on canvas at arm's length, concrete and beautiful, concentrating in the heart of the beholder the whole circle of the seasons softly bathed in happy memories. Again, I must say, he connects phenomena with no cause. He shortens allegory into metaphor and simile into symbol; he paints and we stand breathless before the fair sweetness that makes us dumb.

Once more, and this time from *Sordello*

"Light thwarted breaks
A limpid purity to rainbow flakes."

This is a triumph of art. Beauty stands bare and naked with the air of the gods about her. Yet he teaches nothing about cause; and in reality there are no flakes. He takes knowledge for granted and uses it for quite other purposes than teaching about light. On the contrary he uses it as a means of expression. He reveals an emotion, a sort of universal one, paints it, paints it with new colors; but it's an old picture, old as time, old as religion; it's the story that only the crushed grapes yield their wine, and will last as long as disappointment hopes for good and love and immortality kiss the lips of death.

Or take Coleridge's rainbow, "made up of tears and light"; while borrowing no paint from science and putting its imagery two steps off, it is no less beautiful for that, and no less beautiful because it is not, in reality, made up of "tears". By means of the metaphorical use of tears, he not only makes it glow with color but also with emotion, and half concealed in the shadow stands sorrow as the womb of beauty.

Or take Byron's "the evening beam that smiles the clouds away." Here is the rainbow again with its prophecy of hope, but no explanation of the phenomenon and no attempt at an

explanation, not even an attempt to be true to fact; but Byron was true to his art of painting and revealing beauty and the deep essential world-hope while he heightened the sense of emotion and the pleasure of it through the imagination and imaginative language. I might extend three quotations endlessly and to every phase and form of nature with the same result; no explanation, but instead a picturesque emotionalized expression of beauty, suited to communicate the emotion of the writer to the reader. The poet is a revealer, a revealer of beauty, of beauty alive, warm, radiant, imaginatively and ideally laid bare—a revelation, a truth in solution, a glory passing the glory of the angels.

We have here then, poetry in no way concerned about connecting phenomena with their causes, nor in any way discovering their origin or relations. This is not the province of poetry. The poet's art is the art of expression.

Mr. Stedman says, the poet treats things as they *seem,* the philosopher as they *are.* "To the ancient poet", he says, "the Dawn was a joyous, heroic goddess, speeding her chariot in advance of the sun-god along the clouds, while beauteous Hours....scattered many-hued blossoms down the Eastern sky." For the educated modern, he says, "There is neither Aurora nor Apollo; there are no winged Hours, no flowers of diverse hues. His sun is an incandescent material sphere, alive with magnetic forces, engirt with hyrdogenous flame, and made up of constituents more or less recognizable through spectrum analysis."[5] This is all beautiful and true; but, so far from making out his case that the poet treats nature and life as they seem, every point in his illustration is against him. No goddess appears as pictured in the grand Aurora fresco in the Rospiglio palace in Rome, to which he refers; no chariot seems to advance ahead of the sun-god; no Horæ have ever been seen scattering many-hued blossoms. Not one thing he mentions is true to the detailed appearance in nature. But they are true to feeling and to beauty, and to both the associations which produce them and express them. It is not

(5) **The Nature of Poetry.**

a seeming that is pictured in the joyous goddess, but that emotion so intimately associated with the sun; nor do the hours seem to be fair winged maidens, but the poets made them so, that they might have a picturesque thing, a fair form, not devoid of emotion and sweet humanness, scattering flowers. The Greek adorned the nature he painted and planted his own emotions in all his gods—what everyone everywhere does. In this, one of the most beautiful conceptions that imagination has reached, he gathered all the sweet experiences, sensuous and lovely, around the circling of the suns, and pictured them superbly in the loveliness of woman whose heart was warm to his. That is, he emotionalized nature and in it found his own proper expression. The idea was all; appearances vanished; the woman was but his metaphored, poetized idea. He took the joyous emotion and embodied it in something totally different from the appearance of the thing in which it immediately originated, but in something in which the highest form of this particular emotion is most constantly associated and by which it is most uniformly produced and through which it must, of necessity, be most completely expressed and communicated. Its effect is heightened so, being at once concrete and universal. In this particular case it was a woman, since to the Greek mind woman was herself sweet and passionate beauty, the flower-scatterer and joy-dispenser. She was his picture of the morning because the same elevation of feeling which was partial and thwarted in the Dawn was complete in her. He wants to convey an experience, an emotional experience, no matter what the appearance of the thing which produced it, he looks for something which universally does produce that effect; woman, fair, fond, passionate woman, never fails to produce it; she, therefore, becomes the metaphored emotion. The poet does not look for something like the dawn in appearance, but something like it in effect. He reproduces the emotion and communicates it, all he intended, by the law of association—a truth, a deep and essential truth, elemental and expressed in an elemental way. It has common origin with all figurative expression, which is to say, all language; for all language arose

in metaphor, or the expression of a likeness in one particular by something different in other particulars. It involves both likeness and contrast, and the likeness frequently has no reference at all to appearance.

"The trees clapped their hands."
"All the mountains laughed."
"The morning stars sang together."

What do these express? Literally interpreted a most ridiculous falsehood. Whoever saw trees clapping their hands, mountains laughing, stars singing? Certainly they do not express the appearance of nature nor the way in which nature behaves, but an emotion by the most common associates of that emotion. The glad heart projects its own feeling into the trees, mountains, stars, humanizes them, and makes them act like men in order to communicate the emotion. It expresses truth better so; the contrast brings out the likeness and abolishes the commonplace, and we, at the same time, become one with nature deeply bathed in a gentle afflatus.

This poetic principle properly applied would remove much criticism of the Bible, reveal the proper method of interpreting its poetic passages, and emphasize anew the saying of Jesus, "The letter killeth."

Poetry is not poetry by reason of its being true to nature or false to nature, literally interpreted; by being fact or semblance of fact—it might be parable, it might be myth if it bore true message; by piercing to the meaning of phenomena or the relations of phenomena; not even by expressing things pictorially as they seem, but by being true to the beauty-sense and the heart of things. It pictures; it does not photograph. Its imagery and its form no matter what their origin, must be suited to communicate these idealized and pleasurable veracities of beauty. For our purpose, "poetry is", as Spencer defines it, "idealized emotion expressed in the idealized language of emotion."[6] This includes rhythm in its highest form

(6) Essay on Style.

of musical regularity and conforms to the most general law of style. Science includes both analysis and synthesis, poetry both the poetic energy and the poetic form, poetic impulse and poetic art.

Since the time of Coleridge and Wordsworth, it has been the fashion to speak of science as the antithesis of poetry. Is this true? A simple summary may help us. This summary, however, is not intended to be either exhaustive or exact, but merely suggestive. Science interprets nature, poetry uses it as a medium of art; the same nature which in science serves to stimulate thought, in poetry serves to stimulate the nobler emotions; the process of science is rationalization, the process of poetry, idealization; the product of science truth realized and relative, of poetry truth emotionalized and beautiful; the purpose of one to make truth prevail, to give pleasure and exaltation the purpose of the other; the chief thing in science its process; in poetry its product; science teaches causes and relations, poetry reveals beauty and heightens it; science addresses the reason mainly but also the imagination, poetry the imagination mainly and the taste and cares only not to offend the rational order; since science must be realized, its diction must be representative, limited, definite, since poetry is idealized, its diction must be symbolic, suggestive, musical, indefinite, unlimited, universal, concrete; the one uses the word in its solid nucleus of meaning, the other with its vast halo of suggestion through association in literature and life; science in attempting to convey the sense and beauty of the relations of things may have rhythm before it reach its fitting and adequate expression, but rhythm, like other imaginative prose at irregular intervals; poetry must have rhythm, but at regular intervals; that is it must be metrical, or there remains no distinction between prose and poetry—one will shade indefinitely into the other. In these respects, then there are certain differences which may be called antithetic; better, as it seems to me, complementary. I agree perfectly with Stedman that they differ in method; but I say that the method of science is more than analysis, and of poetry more than artistic vision.

But are they antithetic in the sense that whereas poetry is beautiful, science ugly; or poetry interesting, science dull; or poetry false, science true? Such will not be admitted for a moment. They do not stand opposed in any such sense. To take, as Stedman[7] does, a splendid impersonation of a storm-cloud sweeping down upon Labrador and New Foundland, translate it into the commonplace of the weather bureau, then call this an illustration of the two modes of expression, the mode of poetry and the mode of science, is exceedingly misleading. He touches science at its lowest ebb for his illustration. There is nothing, absolutely nothing in his weather report that the mind can rest in. It is but raw material, the skeleton, yet to be transfigured by science into a fair Galatea. The scientist is constantly wrangling resolutely with significant facts to make them tell their meaning, and when they do, even the poet might look forward to one such experience in a lifetime and be content if he reach it and rest in it.

Science might even, in some cases, supplant poetry by its higher interests and keener intellectual delights; but in the face of all this Professor Shairp describes Wordsworth's "Yarrow Shepherd" going forth into the dewy dawn, feeling the glories of the rising sun, "the first stirrings of that which", as he says, "when the poet fashions it into fitting words, becomes immortal song." Then adds, "had he been college-bred and crammed with all the 'ologies which physical science now teaches, would he still have had the same elevated joy in the presence of that spectacle?"[8] Professor Shairp did not mean to imply a necessary negative, let us say, and yet there are those who do, and who put their stigma upon science and learning as necessary antagonists to the poetic and religious emotions.

Once more from Stedman.[9] "The colors from the auroral dawn—for the poet still calls it auroral—are rays from this immeasurable incandescense refracted by the atmosphere and

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(7 and 9) The Nature of Poetry.
(8) On Poetic Interpretation of Nature.

clouds, under the known conditions that have likewise put to test both the pagan and biblical legends of that prismatic nothing, the rainbow itself;" and adds this quotation from Keat's *Lamai*:

> "There was an awful rainbow once in heaven:
> We know her woof, her texture; she is given
> In the dull catalogue of common things."

This wail is indeed plaintive and pathetic and has within it far-reaching implications. In the first place, the rainbow is not a prismatic nothing, nor is it a scientist who says it is. It is relative, but so is all else we know. It is an exhibition of energy and, in the last resort, in one way or another, that is all we know of the physical universe. It is as much a reality as the hands we work with or the brains we think with. All that science has done is to show its light alliances with trembling borders of mystery, new fields for poet and seer, skirting a wider horizon.

Is there anything then in the nature of scientific study which destroys or tends to destroy, the love and appreciation of beauty in one naturally poetic, the Yarrow Shepherd, for example? This final question, for which we have waited, we now set ourseleves to answer directly.

Everyone enjoys a beautiful landscape, a rolling wave on the seashore, blooming flowers and rich, ripe fruit clusters in the summer time; but the higher intellectual delights which go deeper than the surface, are reserved for the student of nature, and yet, I maintain, the surface beauties but attract and intoxicate him the more. Does the ice lose its smoothness or zest for the skater because he knows that it is made up of regularly and horizontally arranged water blossoms, millions and millions with their tiny, sparkling hexagonal stars facing the sky, more beautiful than the red roses of the summer garden? Does the flaming house across the street burn with less brilliance because I know the flame that licks the air with its firey tongue evolves enough energy to carry an engine half

round the world, and many tons, leaving but the dull ash behind, recline on evanescent wings in the invisible sky, and that all this is due to chemical affinity? Does the hungry man lose his appetite because, forsooth, he knows that the food in the red waves of his blood hurries to the rhythmic music of his heart, carrying without loss or gain, the energy borrowed from the plant that came from the sun and which has now passed through all the solutions and filterings of the visceral laboratory, has waked every sleeping chemist from the crowded shelves of the alimentary canal, has heard the Orphean harp of life behind the purple curtains vast and dim wooing it back to life again? For I would have you remember that resurrection realities are native to every living cell in its strange, rhythmical, zymotic reciprocities in a vortex of material change. As the biologist faces this deep music and miracle, which our physiologies call assimilation, does he, therefore, eat with less relish than do others? Does the sun cease to warm you or the light to thrill you with joy because you know the process of its coming, and that every square yard of streaming sunshine yields enough power to lift seventy-five thousand pounds one foot high every minute of the day? Does quantitative knowledge destroy qualitative experience? Has the dawn lost its glory because you know there are hydrogen flames in the surface of the sun? Has the rainbow grown dim since the other day you explained it by a drawing on the blackboard? Is the starlight less grateful because you know that ninety-five per cent pours in from infinite distances and invisible stars? Does the restful green of nature that gives us that elevation of heart on a dew-girt spring morning lose its verdure because we know it to be a complex chemical compound called chlorophyl, or when we know that without it all would be one vast stagnant waste of death? Or does nature bear less nobly His divine image and superscription because we know that change and higher life depend upon minute microscopic things we call bacteria? The flowers are beautiful and their perfumes sweet; shall they be robbed of their sweetness when we know that they are there to lure the bee they

feed with honey to her task of flower fertilization, that the bee and the flower are engaged in a business of brute utility? When music's sweet tenderness elevates you to the happiness of tears, does it grow dumb when you recollect that it is wave motion you are hearing? Does the thrill of the full mellow music of Melba or Schumann-Heinck vanish when you recollect that she has a larynx and vocal chords and how the organs must be placed and used to produce such magnificent effect? In a word, are you charmed less by music and nature as you learn more about them? The questions multiply and the answer is evident: I say, with Professor Andrew Wilson,[10] "there is nothing, absolutely nothing, in the nature of scientific study which, to a mind naturally poetic", the Yarrow Shepherd's, for example, "can chill or destroy the sense of beauty or the faculty of poesy in which it originally rejoiced." On the contrary, so far as there is any tendency at all, it is clearly in the opposite direction so long as the wider alliances keep pace with the scientific temper. The biologist sees this wonder-working nature, as Tyndall puts it, "not as brute matter but as the living garment of God." The clod the plowshare turns is no longer a little, lifeless, senseless dirt, but crowded and crowned with living vitalities, the poetry of mystery shrined in beauty—God's inner temple. Between the blades of grass that sprout on the dull clod, life trembles with all the sensitive energy of matter. It is the holy of holies; it is nature's divine mercy seat, where sit the seraphim and the cherubim and the ark of the covenant of peace. To the biologist, or the student of the works of God, their are a thousand avenues for the insinuations of beauty and reverence where others pass on and see nothing, and his wider vision, I maintain, obscures nothing of that which is near. He has augmented the elements of strength in his character; increased in almost endless variety the fruitful means of self-improvement; multiplied almost infinitely his independent resources

(10) For a number of suggestions and for this paragraph almost literally, I am indebted to Prof. Wilson's "Science and Poetry."

of happiness through beauty. How glad, then to see the purple clusters rich about us with no flaming sword to guard the gate-way back to Eden! How grateful that the biologist, too, may sometimes sit down in the vestibule of the sky-dwellers, and hear the music and feel the twilight fall about him.

If it should need further proof that biology does not clip the wings of angels, it would be enough merely to refer to those who have lived and written in this age of biological revolution; the most spiritual and pervasive missionary period of the world; great religious leaders, not a few, social reformers, seers; many of our chief imaginative writers; Browning and Tennyson in the midst of it, thoroughly conversant with it, prophets of it, true to it, for the most part in expression, using its truth and whatever it gave of artistic material to heighten the effect of their art; but neither did their eyes grow dim, nor was their natural force abated, and many whose names would have led all the rest anywhere between Milton and Tennyson adorn and fructify this period of biological invasion.

And yet, withal, to some, biology will still seem a stab of fire, but to others gentle as the south wind's breath. Be assured my friends, that for every evening grave at the sacred altars of life, religion, poetry, there will rise nobler and lovelier angels of light. If the ancient allies of the poets are gone; if silver-footed Thetis no longer presides over stream, nor Dryad nor Oread over forest and mountain; if Olympus is dethroned and the sun-god no longer bears the form of mortal,—still when we build our fires at the ancient gateways of peace and sincerity, their spirits will come to us out of the free air like a light out of the sky, bearing the sword of Attila and of power. Poetry will not leave us because the nymphs are dead. There is something elemental in us that made the nymphs, which will come again in fairer and ever fairer forms.

Glendoveers, spirits of the air, beneficent and beautiful. There were two, Red and Violet, farthest apart of the spirits of the air. It chanced once upon a time that they dwelt

together. Where they touched was a fringe of purple. Red said "It is mine"; Violet said "It is mine" and the purple faded. But at last they decided to say no more "It is mine", and went on a long journey together to see all the stars, and the purple border grew and it was very beautiful. After a thousand years they came back and where their feet touched the green grass purple violets sprang up. So the ruddy health of biology touches life's fairer violet, farthest apart of the spirits of the kingdoms of the air, and the purple border grows in their star flights together. Biology out of its black pitch and coal tar, long buried in earth-night, gives to poetry its materials of art and its many colored paints, underlies its conditions, its processes, its progress; poetry gives to biology its luminous expression, bodies forth idea in passionate fairness and nature in beauty, not as it seems, not as it is, not as anyone thinks it is, in literal garments, but as the dream power of the heart, tender to the silken caresses of the dream-god of beauty, pictures and persons it in the peach bloom of life.

THESE LITTLE ONES.

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When Jesus in His ministry made use of the expression, "these little ones", did He limit His meaning to actual children? Was He thinking of children as such at all? Did He not use the expression as synonymous with disciples? There is a wide divergence of interpretation, a divergence so radical and far reaching that the entire theological system which one holds will be influenced by the view adopted. The expression occurs six times in the Synoptics Mat. 10:42; 18:6, 10, 14; Mk. 9:42; Luke 17:2, though its actual use may have been restricted to two or three occasions.

In Mat. 10:42 is the first use of the term. It is about the middle of His ministry, when Jesus is sending forth the twelve apostles. It is a pivotal time in His ministry, when Jesus is giving to Christianity an organization that will be prepared to maintain and extend Christian principles when He leaves the world. In this Jesus shows that He is no theorist thinking that His teachings will care for themselves apart from men and organization. He gives counsel to hearten them; He bids them have a courageous life not knowing the meaning of fear; He announces their life as a representative one, each one stands for Christ. Jesus represents God, the disciples represent Him—in this is exhibited the honor and the responsibility of their office. To reject them and their message brings heavy condemnation. To receive them in a fitting way brings large blessings, "He that receiveth a prophet—prophet's reward." The Apostles were New Testament prophets, not so much fore-tellers as forth-tellers, not predictors but preachers. If one should receive them as prophets of God, he would receive the reward due to the prophet himself. As

lower in outward rank would be the "righteous" man—this term designating the disciple as akin to God in His holy nature. There may be no reference in this term, to any pre-eminently holy or saintly character, but it is declared that the emphasis in the disciple's life rests on his holiness. Meyer says: "The Apostles belong to both categories inasmuch as they receive and preach the revelation communicated to God through Christ, and seeing that, through their faith in the Lord, they are characterized by true and holy righteousness of life." "And whosoever shall give to drink unto one of these little ones * * * in the name of a disciple * * * reward." The expression, "these little ones," is at once interpreted, in the same sentence by the term "disciple". The term disciple is the common and favorite word of Jesus when describing His followers. Discipleship involves self-renunciation, an utter devotion to Christ and fellowship with Him (Mat. 6:24). There is and can be no reference here to literal children. It is forbidden by the use of the term "disciple". It is altogether probable that the term "these little ones" embraces all the followers of Christ, just as the aged John (1 Jno. 2:13) designates all believers as "little children". The drift of the passage eliminates all reference to children as such. The "you" of v. 40 embraces all whom he is addressing. Jesus looks on the gathered assembly as prophets, as righteous men, as His own little ones.

Alford thinks the "little" refers definitely to some children who were present. Against this view Dr. Philip Schaff writes: "But 'these' is evidently to be taken as pointing (deiktikos) to the disciples then present". Meyer suggests as a reason for the use of "little": "According to the whole context which has been depicting the despised and painful circumstances of the disciples it is to be regarded as significant that Jesus employs the term "little." They are little in the world's esteem; they are great in God's sight. Even if little children are

believers the emphasis is not upon their literal childhood but upon their discipleship. Children, as such, are ruled out by any fair interpretation of Jesus' own words.

Matthew 18:5-14. The disciples had been in a controversy over the question who should be the greatest in the approaching Messianic Kingdom. With the spirit of the politician they were looking for the best positions. The imperfect human nature of the Apostles is everywhere apparent, also their grossly inaccurate and materialistic conception of the Kingdom. They were full of an unholy ambition. Jesus rebuking them took a little child and set him in the midst of them. It was a little child, called to him (Mat. 18:2); sitting by him (Luke 9:47); taken in his arms (Mark 9:36). He exhorts them to see in the child a type of the spirit that must dwell in them. What is the spirit in children to which Jesus calls attention. Little children are by no means faultless; envy, jealousy, self-will, self-seeking early appear. It is not innocence as Chrysostom urges, though children have not developed wicked characters (I Cor. 14:20). The one characterizing spirit of childhood to which Jesus calls attention is the complete and utter dependence of little childhood. An animal can care for itself in a few days—a child is helpless for months. Warfield in Hastings gives the correct view: "Humility seems to be represented, not as the characterizing mark of childhood or of childlikeness, but rather as the attitude of heart in which alone we can realize in our consciousness that quality which characterizes childhood. That quality is conceived here also as helplessness, while childlikeness consists in the reproduction in the objective state of utter dependence on God which is the real condition of every sinner." The humility urged is that of laying aside their claims to position, as though God were under obligation to them, laying aside their pride with its self-asserting power and going back to the sense of complete dependence of little children. It would be

humiliating to them to go from pride of heart to the poverty of spirit implied in their becoming little children with their complete helplessness. Against Meyer's view that the innocence of childhood is the trait to which attention is called, it is to be noted that Jesus nowhere speaks of the innocence of human nature, though he does dwell on the fact of a universal sinfulness (Luke 11:13) and a universal fleshhood, (John 3:6). With v. 4 the incident is closed and the discussion takes on a far wider sweep. The question of humility is not mentioned. There is in the following verses the affirmation and pledge that the entire divine power is set apart for the protection and glorification of all Christ's disciples. Even if they enter the Kingdom with all the helplessness of infants they are not like children tossed out to the forces of nature; they are cared for by God's tenderness and power. In vs. 5, 6, Jesus explicitly defines His meaning. 'One such little child' becomes "one of these little ones that believe in me". Such children God takes under His special care. He rewards those who help them; He punishes those who injure them. The angels who serve in God's presence care for them (Heb. 1:14). Meyer has no foundation for his assertion that Jesus confirms the belief that every believer has a guardian angel. But it remains abidingly true that the angels of God above and providence on the earth shelter and defend the believer. It is not the will of God that one of these little ones shall perish (v. 14). How often is this used at Sunday School anniversaries as though Jesus were speaking of the cradle! His thought is of the believer, as expressed in John 10:28; 17:9; Romans 8:29, 30. That Jesus has no reference to children, as a class, is evident from the emphasis that is laid upon the individual in this section. It is the *one* such little child, *one* sheep, *one* little one in vs. 5, 6, 11, 12, 14. Because Jesus cares for the one, all must have the large mindedness of Paul in caring for others (I Cor. 9:22).

Mark 9:42, "And whosoever shall cause one of these little ones that believe in me * * * sea." This is parallel to Mat. 18:6. Jesus Himself defines the "little ones" as those who believe in Him. If the expression were not thus limited and defined in the same sentence it would be evident from an examination of the preceding verse. Jesus, addressing the entire group of disciples, says: "You", and then characterizes them as those who "belong to Christ", one common thought fills all these expressions, belonging to Christ, little ones, believing in Me. Mark 9:42 throws light also upon Mat. 10:42, already noticed. "The little ones" of Mat. 10:42 becomes "you" that is Christ's disciples, in Mark 9:42; and "in the name of a disciple" in the first becomes "in the name that ye are Christ's" in the second. In the passage Mark 9:42 Jesus has no reference to literal children, but all reference is to believers. Luke 17:2. "It were better for him * * * one of these little ones to stumble". There can be no reference to children in this passage. In v. 1, Jesus is addressing His entire group of followers. "He said unto His disciples". Occasions of stumbling will come, not by any fatalistic necessity, but with an assured certainty arising from the weakness and wickedness of human nature. Jesus cares for His little ones with a great concern. To cause one to stumble is to commit a grievous crime against one for whom Christ died. Parallel statements are found in Mt. 18:6 and Mark 9:42.

It is maintained by some that the two passages in Mark 9:37 and Luke 9:47 show that the term child must be taken in a literal sense. These two passages are parallel to Mat. 18:1-5. In the latter passage it has been shown that under no circumstances can "little ones" be other than believers. The passage is full and conclusive. The passages in Mark and Luke are compressed statements of the account in Matthew. On every principle of interpretation we must permit the plain and explicit

statement of Matthew to control the meaning assigned to the other two, if there be any doubt as to their rendering. We may regard it as settled that in every case where Jesus makes mention of His "little ones" He means always and absolutely His disciples.

We may make enquiry whether by "these little ones" Jesus means all His followers or does He limit the term as Meyer does to the weak, the small in faith, the immature, the beginners in the Christian life? Godet and others hold to this position. It will be found that such gradations, though they exist in fact, are not here involved in Christ's teachings. In Mat. 11:42, Jesus defines the term "these little ones" by the general term "disciple". In Mark 9:42 "these little ones" is commensurate with "you" of v. 41, which embraces all Christ's followers. In Mat. 18:5-14 "the little ones" are identified with those to whom God has pledged His keeping power. Jesus does not assign His disciples to differing grades, but looks on them as one whole, the body of believers. There may be varying rewards in heaven (Luke 19:17), but it is certain on exegetical grounds, that the expression here discussed does not contain any hints of gradations within the body of disciples. It is maintained by Warfield that the expression is a Messianic one found in Isa. 60:22 and Zech. 13:7. There is no reference in these passages to children, but the diminutive term alludes to the unassuming smallness of those who should be the Lord's everlasting possession and constitute His glorious kingdom.

Jesus regarded His followers and spoke of them in a very tender and affectionate way. They are His "little children," (Jno. 13:33); His little flock, (Luke 13:32); His little sheep (Jno. 10:7, 16), His little lambs (Jno. 21:15); His little ones. He applies these terms not because of their weakness, or their low social life, but because they were His own. He tried to show, in words, what His heart was.

A passage akin to the six passages considered, though the expression "these little ones" is not found in it is Mat. 19:13, "Suffer the little children * * * to such belongeth the Kingdom of heaven." Occurring near the close of His ministry, it is a convincing proof that the disciples knew nothing of infant baptism. Those brought to Him were babes (βρέφη) (Luke, 18:15). They were not able physically or spiritually to come to Him. Jesus did not say of "these," but of "such" is the Kingdom of heaven. Two widely divergent opinions are held that Jesus refers to children in a literal sense, that there is no reference whatever to children but to childlike persons, to believers. Meyer, against Bengel and deWette, says, "We are not to understand literal children, for the Messianic Kingdom cannot be said to belong to children as such." All the Greek commentators declare that the reference is not at all to children, but to the childlike. Morison maintains that Jesus refers exclusively to children, not referring at all to childlike believers. That Jesus means believers is evident from three considerations. First, the word "such" shows that the child is used as an illustration. The comparison shows that He means not children but persons compared with them, that is childlike people. Second, the immediate context in Mk. 10:15 and Lu. 18:17 "whosoever shall not receive the Kingdom of God as a little child," shows that He means those who can intelligently receive the teachings of Christ. Third, the expression "Kingdom of heaven" limits the meaning to believers. The entrance into the Kingdom is by the new birth and repentance—the Kingdom belongs to the poor in spirit—people press into it—it must be received. Baptists have always believed in the salvation of infants. In Reformation times, at Augsburg, it was brought against them as a monstrous thing that they held to the salvation of all dying in infancy. But the New Testament teaches that the

Kingdom of Christ belongs to those who intelligently know Christ.

To interpret "such" as limiting His words to children leads to wide-spread and disastrous results. Trumbull, in his "Our Misunderstood Bible," affirms from this passage that all children are born in the Kingdom, that culture and unfolding alone are required to develop the Christian life. The child may not be exhorted to come to Christ, he is already in Christ. There is a strong tendency in this direction in Methodist literature and practise today. Several recent theological publications, claiming to be of the scientific kind, speak in the same definite way, forbidding the appeal to come to Christ. In a far saner and more New Testament way, Dr. Broadus discusses this question in his commentary on Matthew.

CONSTANTINE IN RELATION TO CHRISTIANITY

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I.

CONSTANTINE'S CONVERSION.

In the words of Sozomen (H. E. 1:3), "Constantine was led to honor the Christian religion by the concurrence of several different events." When he was on his way to Rome to attack Maxentius, he began, naturally enough, to think of the surest source of strength. He reflected how former emperors who had trusted in many gods and persecuted the Christians' God, came to an unhappy end, while his father, Constantius, who had honored the Christians' God, was successful; further, that those—namely, Galerius and Severus—who had marched against Maxentius had been defeated. This led him to incline toward his father's God.

Consequently he prayed, says Eusebius (H. E. 9:9; V. C. 1:28), to that God to reveal Himself and give power in the present trouble; and while praying he saw, just after noon, a cross of light and on it these words: "Conquer by this." Socrates and Sozomen say nothing about Constantine's praying, but remark that while in a state of uncertainty, he saw a sign. That night while Constantine was sleeping, Christ appeared to him, " and commanded him to make a likeness of that sign which he had seen in the heavens" (V. C. 1:29), and to use it as a safeguard in his battles. Early next day he called for some of the Christian leaders, who taught him the fundamentals of Christianity (V. C. 1:32). These teachings compared so favorably with his vision that Constantine's judgment was confirmed. Shortly afterward he had a cross made, wrought out in splendid fashion, and with it before his army marched to victory. Eusebius says that he himself saw the banner of the cross; and that years

afterward while in conversation with Constantine the latter confirmed these things with an oath (V. C. 1:30, 31.)

The above are the facts in brief as given by the historians. Evidently there was a phenomenon of some kind, so interpreted by Constantine as to lead him to embrace Christianity. Whatever the explanation of the appearance of the cross, the evidence leads to the conviction that there was in the life of Constantine some *inner* result, that it was not altogether external or of a political nature; that the sign of a cross with its accessories was not a pure concoction to explain a merely shrewd decision that it would be wise to espouse Christianity.

II.

CONSTANTINE AND CHRISTIANITY IN GENERAL.

A very interesting, if not determining, comparison is that to be made between the edict of 311 and that of 312. The first, issued by Galerius, Constantine and Licinius, has not a genuinely favorable word for Christianity; it gives bare toleration, but not real religious freedom. It closes by calling on the Christians to supplicate their God for the safety of the rulers, that of the people at large, and their own. It is true that this was a state paper, and gave Constantine, therefore, no opportunity to express fully his personal attitude; as to what that attitude was one cannot dogmatize.

But, on the other hand, it is a fact that soon after the overthrow of Maxentius, after the time, therefore, that Constantine claims to have been converted, the edict of Milan was issued, which gave religious freedom; to quote the exact words: "That each one should have the liberty of choosing and worshipping whatever deity he pleases" (Eus. H. E. 10:5). It provides also for the restoration of all church property. But nothing is said at this time as to the property of individual Christians being restored.

This edict was issued by both emperors, and presumably was meant for all Christians, East and West. Yet it is doubtful if Licinius was ever vigorous in carrying out his part of the edict. However that may be, attention is now directed to Constantine and his relation to Christianity in general.

The years between 313 and 323 form a distinct period, in that during that time Constantine's power was limited to the Western world.

With reference to individual Christians, those who had been exiled were recalled; those in prison were set free; and those deprived of their property as a result of persecution were reimbursed. Church property of whatever kind — church buildings, gardens, etc. — was restored, even if it had to be done at the expense of the public treasury. According to Eusebius and Socrates, Constantine gave money to enlarge church buildings, but it seems to be nowhere stated that he built, at this time, any churches outright. Again, Constantine took an active interest in the clergy. A striking instance of this is seen in his gift of a large sum of money (one writer estimates it at probably ninety thousand dollars) to the African clergy. They were also exempted from all public duties, a privilege afterward (319) conferred on the clergy of other provinces. It was also not uncommon for ministers of Christianity to be admitted into the Emperor's apartments, and taken with him on long journeys. In the matter of church councils Constantine displayed the same interest. Specifically, he called the Synod of Rome in 313, that of Arles 314. To sum up in a sentence: He acted as if he had been a "general bishop constituted by God" (Eus. V. C. 1:44).

In 323, Constantine became sole ruler, and was now free to act as he pleased. Furthermore, the policy of Licinius since 313 had created problems in Christianity that had to be met. As has already been suggested, he never directly favored the Christians. It was evident to him that

Constantine was allied with Christianity, and that the Christians, even in his own territory, were loyal to Constantine. This only aggravated the larger political antagonism betwen the two rulers. Hence it was easy for Licinius to suspect Christians of treason. At any rate, he began the persecution of Christians about 319. Those of his palace were expelled; others were put to death; still others were banished and their property confiscated. Soldiers who were loyal to Christianity were stripped of their rank. Bishops were forbidden to assemble or to visit neighboring churches. Women were not permitted to worship with men or to receive instruction from the bishops, but were to receive instruction from women only. In some instances Christians were forced to worship outside the city in the open air (Soc. 1:3; Eus. H. E. 10:8; V. C. 1:51).

Hence Constantine, in 323, found the Christians in the eastern portion of his realm somewhat in the same position they occupied under former persecuting emperors. This necessitated action in the East similar to that which had been pursued in the West since 313.

With reference to individual Christians, those in exile were recalled; those working in mines and public works, set free; those in harems, linen factories, and women's apartments, liberated. Those who had been deprived of their honorable rank were restored. Any who had been enslaved were freed. All Christians who had been "enrolled as public functionaries" were, according to Sozomen (1:8), "restored to liberty." Eusebius quotes Constantine as decreeing that all who had been "enrolled in the registers of the public courts, though in time past exempt from such office" were released (V. E. 2:30). Again, any Christian who had, on the ground of his faith, been deposed from the army was given the choice of either taking his former military rank or being honorably discharged. In the last place, if any one who had been deprived of property was still living, he was reim-

bursed, even at the treasury's expense. If the Christian whose property had been confiscated was not living, then it must go either to the legal heir or, in case there was no heir, to the church nearest the property.

One source of the church's property has just been indicated. In addition, all property that formerly belonged to the church was restored. Also, the tombs of martyrs were turned over to the churches. Evidently, the government, whether under Licinius or former emperors, had taken these tombs from the Christians. Being centers of Christian enthusiasm and devotion, they were in the eyes of the government suspected sources of rebellion.

Regarding church buildings, those that were sufficiently large were repaired; others were enlarged; some were erected, especially where none had existed. Sozomen says that Constantine was careful to erect a church in the palace so as to win the soldiers. For the same purpose the weapons had on them the symbol of the cross. In fact a complete outfit for worship—a kind of tent—accompanied each legion. Church buildings were erected, under the direct supervision of Constantine, in the principal cities of the provinces; for example, at the oaks of Mamre, in Bethlehem, on Mount of Olives, in Heliopolis, in Phœnicia, and in Nicomedia. In Jerusalem a church was erected in commemoration of Christ's resurrection. Byzantium was "enlarged, surrounded with massive walls, and adorned with various edifices," and given the name of Constantinople. In Constantinople, or New Rome, all heathenism was excluded, and images that formerly served the purposes of worship in various parts of the Empire now ornamented the city as works of Art. Several churches were built, the most important one being that in honor of the twelve Apostles. In this Constantine was buried (Soc. 1:16).

An expression of Constantine's deep interest in the clergy is seen in his decree which set aside from them the

taxes from certain tributary countries. It seems to have been his wish that this policy be continued after his death (Soz. 1:8).

In addition to that action of the Emperor (after 323) which was but the continuation, largely, in the East, of a method already pursued in the West, there were new policies inaugurated, which applied to the whole Empire. Some of these will be briefly mentioned. Crucifixion as a Roman method of punishment was abolished, and penal law was further modified in a salutary way by the forbidding of gladiatorial spectacles (Soz. H. E. 1:8).

Under Augustus, there originated a law the purpose of which was to increase the population of Rome. In essence the law was this, that all unmarried and childless people forfeited thereby their right of inheritance. In opposition to such a policy Constantine decreed that all childless people should inherit. Two observations, according to Eusebius (V. C. 4:26), led the Emperor to annul the existing law: Some for physical reasons were childless, others were childless because of their devotion to the service of God through virginity. The latter was probably the more potent consideration; for Constantine gave to those in the practice of "continence and virginity" the unique privilege of making their wills before arriving at puberty. "For a similar reason the ancient Romans permitted the vestal virgins to make a will as soon as they attained the age of six years" (Soz. H. E. 1:9). This new legislation concerning the childless is evidence for the existence of asceticism in form as well as in spirit.

Again, the clergy were exempted from taxation. Almost from the first, in the West at least, Constantine relieved the clergy from public functions, and gave them financial aid; first, those in Africa, afterward (319) those in other provinces. Later he extended his favors by making it the settled policy of the government to contribute to them a definite portion of the taxes from trib-

utary countries (Soz. 1:8). In this law, exempting the clergy from taxation, the climax was reached. They were now not only made the object of state aid, but also relieved from any obligation, financially, to support the government. Such a law could have, whatever else it might have, one definite result. Two types of men were influenced to assume ministerial functions: The one composed of those in need of life's necessaries, but not in want of a strong desire to be guaranteed a sure livelihood; the other made up of those who, while possessing wealth, did not have a strong sense of civic obligation. Such a result tended inevitably to lower the efficiency of the clergy.

Furthermore, Constantine enacted "that 'all those individuals' in the churches, whose freedom should be attested by the priests, should receive the freedom of Rome" (Soz. 1:8). Ostensibly, this was meant to put Christianity on the side of the oppressed and thereby make it popular with a large, though comparatively uninfluential, element in Roman society. It was a strong incentive, no doubt, to that element to espouse the Christian faith. But, at the same time, it forced owners of slaves to negotiate with the Church, through its officers, and if need be even to join the Church, in order to win the priests to their side and thus counteract the practice of freeing slaves. If such a law tended, and undoubtedly it did, to popularize Christianity and the Church among the masses, it also extended the grip of the priests over the influential citizenship, and thereby played into the hands of the then fast-becoming politico-Christian officials.

The power of these Church officials was increased in another way. Bishops were constituted judges, their decisions to be executed by the civil officers (Soz. 1:9). And the decrees of synods were irremissible even by provincial governors (Eus. V. C. 4:27). These two things, followed later by a rigid codifying of canon law, resulted during the Middle Ages in a practice, the effect of which

for brutal persecution was appalling and for shrewd self-defense ingenious. There was opened the way for forcing the civil authorities to execute all kinds of ecclesiastical decisions, while it enabled that ecclesiasticism to wash its hands of all responsibility, and openly to declare—alas! true only technically—that it never persecuted or oppressed anyone.

The last law to be treated in this connection, was that dealing with Sunday and Friday. There are two accounts, purporting to give Constantine's attitude on this point: One in Sozomen's Church History (1:8), the other in Eusebius' Life of Constantine (4:18, 19, 20). According to the first account, Constantine enjoined the observance of the Lord's day and Friday, "and commanded that no judicial or other business should be transacted on those days, but that God should be served with prayers and supplications." There are in this two things to be noted: First, Sunday and Friday were equally honored; second, these days were for both rest and worship. It would perhaps be well to remember that Sozomen wrote about a century after the time of Constantine and Eusebius.

In turning to the account of Eusebius, the following questions need consideration: (1) Did Constantine put Sunday and Friday on the same basis legally? (2) Was the cessation of all labor on Sunday enjoined? (3) Was worship on Sunday required of all people—Christians and pagans alike? (4) If so, was the form and object of that worship uniform for all?

According to Eusebius, Sunday was to be observed as a day for prayer and rest, and Friday was to be "honored." Just how Friday was honored is not clear; but that it was not reverenced equally with Sunday and, therefore, not on an equal basis with the latter, is apparent for two reasons: First, though Eusebius was a contemporary of Constantine, and wrote his Life of Constantine shortly after the death of the latter, he was, at

that early date, in doubt as to just why Friday was, in the mind of the Emperor, worthy of honor at all. Though this doubt does not explain what was meant by "honoring" Friday, it does clearly indicate that in the time of Eusebius the day was not especially observed. Secondly, the practice of Constantine himself shows that he did not consider the two days as of equal importance. This is seen in the fact that special observance of Sunday was required of the soldiers, though nothing of the kind was required on Friday.

The second question as to whether or not cessation of all labor on Sunday was enjoined, Eusebius and Sozomen are agreed in answering in the affirmative. According to the latter, "no judicial or other business should be transacted;" while the former says: "Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day as a day of rest."

On the third question there is room for difference of opinion, and to reach any answer at all close attention must be paid to what Eusebius has to say. "He ordained, too," says Eusebius, "that one day should be regarded as a special occasion for prayer." Then the writer points out the provision Constantine made for his own private worship. The question follows: Did the Emperor "ordain" that all his subjects should observe this day of prayer? Eusebius answers this question in the negative in the following words: "The same observance was recommended"—note the word recommended—"by this blessed prince to all classes of his subjects; his earnest desire being gradually to lead all mankind to the worship of God." And it was because of this desire that Constantine set aside Sunday as a legal day of rest for all. Constantine did not, then, force either Christians or pagans to worship on Sunday; but he went as far as he could, short of force, to require the former to worship. And as regards the latter, he was truly pedagogic; first, he set aside a day on which labor was to cease; second,

that day, though for Constantine hallowed, being the day of Christ's resurrection, aroused in the pagans no prejudice, since it was also the sun's day; third, moral suasion, through Christian practice and teaching, was brought to bear on pagans, to inculcate in them the spirit of worship on this rest day. Constantine's attitude toward his soldiers is of interest in relation to this whole question. To those soldiers who were Christians he gave special leisure on Sunday so that they could worship in the Church. And even of those soldiers who were not Christians he required, through a special statute, a prescribed form of worship. It has to be admitted that in this particular case Constantine forced some of his subjects to worship on Sunday. Yet the fact that this was done through a special statute shows that it was not his uniform policy.

Having seen that, for the single exception of some soldiers, Constantine did not force worship upon any of his subjects, but that he was at the same time anxious that all should worship, one should be interested to ascertain just what was the form and object of that worship. For Christians, evidently, the form and object of worship was that prescribed regularly by the Church; but for those not Christians the worship consisted of what may be called simple monotheism. This latter fact comes out clearly in the form of worship required of pagan soldiers, which was a short, concise prayer written by the Emperor himself. In this prayer the single object of worship is God, and in it not one element is to be found of what may be called distinctly evangelical Christianity. This does not mean that Constantine was not an evangelical Christian, at least in the thought of that day, but that as a propagandist to the pagan world he limited himself to two elements of Christianity—monotheism coupled with special providence.

III.

CONSTANTINE AND THE SCHISMATICS.

Constantine's attitude toward institutional Christianity has already been outlined. For the sake of general peace and the well-being of the Church, he could not have been other than very sensitive to any disturbances among the Christians.

Such disturbance was ready to hand when Constantine became a Christian. During the Diocletian persecution there were some Christians out and out unloyal, some equally loyal, with some more or less unloyal. When the persecution was practically over, and as soon as the Church had time to get its bearing, one of the very first problems naturally to arise was that of dealing with the unloyal element. For the out and out unloyal there could be only one sentence—excommunication. But over those representing varying shades of unloyalty there at once arose difference of opinion. Two parties crystallized, the rigid and the lax. In Northern Africa, about Carthage especially, this state of affairs was pronounced, intensified as it was by a characteristic temperament—puritanical enthusiasm. Here then there was ready rich soil for growing dissension. It came; but the exact form was determined by a peculiar incident. It will be recalled that one of the points in the edicts of Diocletian was that calling on his officials to search for copies of Scripture, which when found were to be burned. Any Christian who surrendered the Scriptures was known as a *traditor*.

In Carthage, 311, it became necessary to elect a bishop. Cæcilianus, an adherent of the lax idea of discipline, was the man chosen. The rigid party, now the disgruntled element, objected. They sought grounds on which to invalidate the new bishop's consecration. These were found in the man who ordained Cæcilianus, Felix, bishop of Aptunga, who, it was claimed by the rigid party, was a *traditor*. They at once called a synod and

elected and consecrated Majorinus an opposing bishop. The split was on, the bone of contention being whether a man's personal acts affect the validity of his official acts. The schism revolved around the clergy, the question being as to clerical discipline.

The party of Majorinus, soon to be known as Donatists, appealed to the, now, Christian Emperor, who called a synod—that of Rome, 313—to decide the matter. The party making the appeal lost the decision. Enraged at this, they again appealed to Constantine, who then called a second synod—that of Arles, 314—to reinvestigate, with the result that the former synod's decision was affirmed. Then the Donatists appealed to the Emperor for a personal decision. This followed in 316, from Milan, and was opposed to the Donatists. Very soon laws were issued against them, threatening their bishops with banishment and their church property with confiscation. These laws seem not to have been enforced, or if at all, only slightly (Eus. H. E. 10:5; Augustine, Ep. 88).

There were other schismatics, in dealing with every one of which Constantine manifests the same purpose as that expressed in his attitude toward the Donatists when he called the synod of Rome. "I have such reverence," he goes on to say in his letter to the bishop of Rome, "for the legitimate Catholic Church that I do not wish you to leave schism or division in any place" (Eus. H. E. 10:5). These words were written in 313. Years later, probably in 332, Constantine issued a sweeping edict against all heretics, naming specifically the Novatians, Valentinians, Marcionites, Paulians and Montanists; and lest some might think themselves not involved, the edict includes "all ye who devise and support heresies." The features of the edict were as follows: First, they were not at all to assemble themselves; second, their places of public worship were to be given "without delay to the Catholic Church;" they were forbidden even to meet in

private, any places being so used to be "confiscated to the public service;" fourth, though the edict does not say so, yet according to Eusebius, their books were to be searched for (V. C. 3:64, 65, 66). Sozomen, however, points out that the Novatians were not seriously injured by the edict against the heretics, giving as the reasons for it, their general agreement, on the question of Christ's deity, with the Church, and Constantine's friendship for one of their bishops, Acesius of Constantinople (H. E. 2:32).

One other body of Christians calls for consideration in this connection, namely, the Arians. Before taking up Constantine's relation to these, one point, indicated by Sozomen, should be mentioned. The Arians, though heretical, were not really a schismatic body. That is to say, they did not organize a distinct institutional activity. In that sense, the Arian controversy was waged on the inside of the Church. This is to be borne in mind if one is to arrive at a correct solution of Constantine's position in the matter. Another thing to be remembered is that he could not rid himself of the political consequences involved in Christian division and strife.

To come at once to Constantine in relation to the Arian controversy, only a bare outline of the controversy can be given in this connection. As soon as the trouble in Alexandria was made known to Constantine, he wrote a letter, in 324, to the bishop, Alexander, and Arius the presbyter, urging harmony and unity. When this failed, he called the council of Nicæa, in 325, which condemned and banished Arius. Of all the bishops present, but two, Secundus and Theonas, refused to approve the action of the Council. Eusebius of Nicomedia and Theognis of Nicæa disapproved the action, but signed the creed and sanctioned the condemnation of Arius and his followers. The two bishops first named, together with Arius, were banished. In a few years Eusebius and Theognis were recalled from banishment. In the presence of Constan-

tine they subscribed to the orthodox theology, and gave as their reason for not sanctioning the condemnation of Arius in 325 their belief that Arius did not hold the views attributed to him. This satisfied the Emperor, and they were restored to their bishoprics. At once they attacked Athanasius, claiming that he was unworthy personally, and that his ordination to the bishopric of Alexandria (which took place in 328) was not valid; but the real source of their opposition was in their hatred of Athanasius for opposing their views. Notwithstanding their attack, they sought to have Athanasius fellowship Arius and thereby secure the latter's recall from banishment. When Athanasius refused to do this, Eusebius, through a presbyter who was very influential with the Emperor, prevailed on the latter to give Arius a hearing. "If Arius will subscribe with the synod and hold its views," said Constantine, "I will give him an audience, and send him back to Alexandria with honor." Arius came, subscribed to orthodox theology in the presence of Constantine, was restored and sent to Alexandria. But Athanasius, the bishop, would not receive him. Then Eusebius and Theognis, together with some others, especially the disgruntled Melitians, accused Athanasius on various charges. A synod was called at Tyre, in 335, which condemned Athanasius. The latter went immediately to Constantine, and demanded a hearing in his presence. The bishops composing the synod at Tyre were commanded to assemble at once in Constantinople; but most of them out of fear went home, only a few complying with the royal demand; of the latter Eusebius again being the leader. Additional charges were now brought against Athanasius, and substantiated by what Constantine evidently considered to be reputable witnesses. As a result of this investigation, Athanasius was banished to Gaul, in 336. Arius was now free to return to the Church in Alexandria, which he did; and in keeping with the man he was, shortly raised another dis-

turbance. Again he was required to present himself before the Emperor and there swear, falsely, allegiance to the orthodox faith. Before leaving Constantinople he died, as did Constantine soon afterward.

This, in brief, was Constantine's relation to the Arian controversy. By way of summarizing, it should be noted, in the first place, that Constantine sought harmony primarily. His position as ruler made this necessary, as did his interest in Christianity. Moreover, though clearly not a theologian, he at the same time seems to have held firmly to the formal statement of the Nicene creed, and to have required all others, at least openly, by oath, to do likewise. Yet it is evident that he was deceived by Eusebius, Theognis and Arius as to their theological views and as to the validity of their accusations against Athanasius. He must have looked on the latter as an obstinate personage. In short, Constantine was trying to handle the Church largely from the political point of view.

IV.

CONSTANTINE AND PAGANISM.

It is evident that Constantine, so far as he could do so, made Christianity the State religion. No doubt this created in the minds of all non-Christians the presumption that the State was now against them. Further study is necessary to ascertain if this presumption was correct.

With the sources of Constantine's life before us, it will be found on investigation that perhaps no problem is more difficult of exact solution than that now to be considered. Enough has been written already to show the favors bestowed upon the Church, and everyone at all familiar with history knows that up to that time the separation between Church and State had not been realized. It follows that, probably, Constantine either

favored Christianity and opposed paganism or sought to recognize both as State religions.

To pass in review the facts in the case, before undertaking their interpretation, one finds that Constantine had church buildings erected at the oaks of Mamre, and on what was supposed to have been the Sepulchre, in both cases the destruction of pagan places of worship being involved. Places that involved impure practices were destroyed, as at Aphaca on Mount Lebanon and in Heliopolis of Phœnicia (Soc. 1:18). Constantinople was made a Christian city, many churches erected, and all forms of idolatry removed. Eusebius says of Constantine, "Being filled with Divine wisdom he determined to purge the city which was to be distinguished by his name, from idolatry of every kind," and points out how the imperial city "was everywhere filled with brazen statues of the most exquisite workmanship (V. C. 3:48, 54). These images, more for purposes of art than for worship, were all taken by force from the various heathen temples.

In regard to Constantine's general policy Sozomen says, "The worship of false gods was universally prohibited" (2:8). According to Socrates (1:3) Constantine "either closed or destroyed the temples of the pagans, and exposed the images which were in them to popular contempt." Eusebius says that every means was used "to rebuke the superstitious errors of the heathen"; that entrances to some of the temples were left exposed, the doors of others removed, while the roofs of still others were destroyed. The content of many temples was removed; the portions of it that were useless were destroyed, while that which was valuable, as brass and gold images, was given to public use. And interesting to say, military aid was not required; Christians of the palace armed with imperial letters did the work (V. C. 3:54; Soz. 2:5). A law was enacted which "provided that no one should erect images, or practice divination and other false and foolish arts, or offer sac-

rifice in any way." This law, together with one having as its object the enlargment of church buildings, was sent by Constantine to the governors of the various provinces (V. C. 2:45; 4:23).

In choosing governors, proconsuls, and Pretorian Prefects, the Emperor selected for the most part those who were Christians. Those chosen who were not Christians, were required "to abstain from idolatrous sacrifices" (V. C. 2:44). Sozomen puts the matter in a more sweeping way when he says, "Christians were thus placed in almost all the principal posts of the Roman government" (1:8).

Were there no other words from Constantine, what his attitude toward paganism was would be conclusive. But words of a very different, and apparently contradictory kind are quoted by Eusebius (V. C. 2:56, 60) from an edict sent to the eastern provinces: "Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquility which they have who believe . . . . Let no one molest another, but let every one do as his soul desires." Further on in the same edict are these words: "Once more, let none use that to the detriment of another which he himself may have received on conviction of its truth. . . . For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment . . . . We understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

How can such words as these be harmonized with those previously quoted? Three possible explanations will be suggested. First, Constantine may have pursued

the one policy in some sections, the other policy in other sections, the historians failing to make the distinction. Against this it should be urged that Socrates and Sozomen represent Constantine as forbidding, without limitation, all pagan worship; while Eusebius, in some places, uses equally universal language.

The second explanation is that which represents Constantine as forbidding all *private,* and permitting all *public,* worship. This explains more of the facts than the first proposed explanation. In 319 Constantine speaks after this fashion: "Those who are desirous of being slaves to their superstition, have liberty for the public exercise of their worship." "You, who consider this profitable to yourselves, continue to visit the public altars and temples, and to observe the solemnities of your usage; for we do not forbid the rites of an antiquated usage to be performed in the open light." As Neander (v. 2, p. 22) observes, these laws, while they permit public worship, "presuppose the prohibition of sacrifices in private dwellings." But this only answers for the years up to 319. In 323, in his edict to the eastern provinces, which was issued just after the overthrow of Licinius, Constantine seems to have given freedom of worship to all, forbidding anyone to "molest another, but let every one do as his soul desires." These words do not single out public worship and make it legal against private worship. On the other hand, Constantine is quoted by Eusebius (V. C. 2:45) as promulgating a law which "provided that no one should erect images, or practice divination and other false and foolish acts, or offer sacrifice in any way." This law, as in the case of the edict to the eastern provinces, does not in so many words single out public and private worship, but it does forbid the offering of sacrifice "in any way."

It would seem then that after 319, the theory which makes Constantine forbid private, and permit public, worship does not give complete harmony. Neander (II,

p. 28) says: "At length the erection of idolatrous images and the performance of religious sacrifices were universally forbidden," and points out in a foot-note that Constantius, in 341, renewed this prohibition.

In view of the failure of either of the two proposed explanations to give harmony, a third one is offered. Though for some years, up to 319 at least, public worship was allowed, while private worship was illegal, at length even the former was forbidden. This explanation gives room for growth in policy. At first private worship, from fear of plots being laid against the Government, was forbidden. More and more political offices were filled by Christians. And finally all pagan worship, public and private, was made illegal, that is, worship of an external kind.

Ultimately, then, Constantine reached a policy which kept in mind a distinction between institutional and what may be called spiritual paganism. That is not a complete solution which contrasts public and private worship; that is the more probable solution which contrasts institutional and non-institutional worship, making the former illegal and the latter legal, at least constituting it a realm in which law did not presume to operate.

If it be objected that there could not have been, in the minds of the masses of pagans, any real distinction between institutional and non-institutional worship, the answer simply is that Constantine was aware of that fact. That is to say, he followed, or reached ultimately, a policy that was for him consistent, yet one that he knew to be impossible of realization by many individuals, and, therefore, a progressive method of destroying paganism. He realized that paganism under such conditions would gradually disappear. And it did; for the masses have never been able to worship without symbolism and externals. The ideals and impulses of paganism, however, did not die, but appeared again, and this time more and

more on the inside of the Church, acting as a constant impetus toward the paganizing of institutional Christianity.

This solution does not give perfect consistency, but it does secure to Constantine's policy a working consistency. And a striking fact is that this ultimate policy toward paganism was very similar to the attitude of paganism toward Christianity before this time. Christianity was ever an illegal religion, in the eyes of the Roman government, but it was not continuously persecuted. There was one important difference, however, in the two policies: Whereas formerly an individual, if the test came, had to worship according to the prescribed form, now if he chose he could refuse to worship at all, the only limitation upon him being that if he chose to worship in an external way, he had to do so, to be in legal standing, according to Christian form. A negative and subtle contribution though this was, it marked, from the present point of view, an important step upward in religious progress.

THE METHODOLOGY OF PREACHING.

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The solemn fact is that most preaching is uninteresting. Indeed, preaching and dullness are often synonymous terms. The fault doubtless rests a great deal with the preacher. A certain quality of personality is necessary to the life of any public deliverance, but even an unmagnetic temperament and manner are not able to quench the luminousness and effectiveness of a really good homily. I am convinced that the fault lies with the material rather than with the man. Cicero in his *De Oratore* says, "Often indeed, as I review in thought the greatest of mankind and those endowed with the highest abilities, it has appeared to me worthy of inquiry what was the cause that a greater number of persons have been admirable in every other pursuit than in speaking. For which way soever you direct your view in thought and contemplation, you will see numbers excellent in every species, not only of the humble but even of the highest arts. Who is there that, if he would measure the qualifications of illustrious men * * * would not prefer a general to an orator? Yet who doubts that we can produce from this City alone almost innumerable excellent commanders while we can number scarcely a few eminent in speaking?" After speaking of the difficulty and possibility of mastering philosophy, mathematics, music and grammar, "though the whole substance and matter of those sciences are almost boundless", he continues: "Of all those who have engaged in the most liberal pursuits and departments of such sciences, I may truly say that a smaller number of eminent poets have arisen than of men distinguished in any other branch of literature: and in

the whole multitude of the learned among whom there rarely appears one of the highest excellence there will be found * * far fewer good orators than good poets." Two other remarks of Cicero will show the critic in the artist and fairly launch me upon my subject. Writing to his brother Quintus, he says: "You are at times inclined to dissent from me in our disputations on this matter inasmuch as I consider eloquence to be the offspring of the accomplishments of the most learned men, but you think it must be regarded as independent of elegant learning and attributable to a peculiar kind of talent and practice." Then it seems to me he touches the exposed nerve of the whole matter when he says in the same connection "For a time as being ignorant of all method, and as thinking there was no course of exercise for them, or any precepts of Art, they attained what they could by the single force of genius and thought." The lack of method has always been the most conspicuous fault in preaching, and this lack can never be supplied until preaching takes its rightful place among the other fine Arts. A willing mind ready hands and plenteous materials are no sure guarantee of the production of a work of art. A stored pantry does not make a meal, and piety, industry and learning may not make a sermon. The whole matter is one of *disposition.* The root of the word Art means to put together and he who knows how to put together a meal, a garment a jurisprudence, a solar system, a symphony or a sermon is an artist. All art is one, and the essential principles which apply in one kind of art, whether fine or useful will assuredly in the main apply in all the rest. If we define fine art as "unity in diversity," we shall not be far from the truth, for it is the conspiracy of all the different elements to produce a single sharp impression. It is this subordination of the parts to the whole that characterizes every great masterpiece. In Michael Angelo's Captive you are smitten at first sight by the sentiment of despair

which every line of the figure proclaims, whereas in the Burial of Atala you are distracted by the exquisite drawing of the artist. In a poem, a drama, a sermon, then, it is the unity of impression through a diversity of operations that establishes its claim as a work of art. It is not enough then, that a sermon shall contain truths. Those truths must be so disposed as to come home to the "business and bosoms" of men with the force of a compelling *truth.* Little fault may justly be found with the ideas which most preachers dispense. It is the lack of truth to art with which they are presented that renders their preaching too often nugatory.

If, then, preaching is one of the fine arts, and if, as has been often proved, all art is one, would it not be reasonable to ask what are the essential principles which underlie all art, and to apply them to the art of preaching? To put it in a word, all artistic creation takes its rise in the emotional nature. It leaps full-armed not from the head but from the heart of love. Every creative movement in the race, whether of invention, action or expression, has proceeded from this source. Viewed more narrowly there are three great factors in this creative heart-mood; namely, the idea, the feeling and the form. Of these I shall speak in detail presently. Just now it will be sufficient if we group these three in their main aspects. They are joined together in such indissoluble, vital union that the creative passion which they produce cannot exist if each element is not preserved in its proper proportion and affinity. It is like those delicate chemical compounds which depend for their existence upon the minutest details of affinity, temperature and atomism. Each element though necessary in itself, must be utterly subservient to the common end, namely, the molecular fusion which issues in the compound, itself a new entity. Everywhere throughout nature there is the evidence of this artistic arrangement.

By idea I mean the thought, the conception, the sentiment which the artist seeks to portray. Obviously, these must be of a certain magnitude. If the thought is trivial, the portrayal is likely to be so. If an apparently trifling idea in the hands of a great artist is made to seem important, it merely shows the falseness of our categories; the thing was always important, though it took a seer to discover it. To us it seems an isolated thing—to the artist, it is seen upon the background and in vital relationship to the greatest truths. The preacher is an artist. His first requisite is that he somehow be possessed of a cycle of great ideas. The artist-soul broods and so must his. No amount of acceptedly great truths will do for him. Out of them he must, by meditation, fasting and prayer, so to speak, evolve the things that are his. There is here absolutely no place for authority or theological censorship. The highest plane of human experience is that on which the sovereign human mind meets as for parley upon a "Field of the Cloth of Gold", the received truths of the ages. "I think, therefore I am", said a great philosopher. "Here I stand", cried the Monk at Worms, "I cannot do otherwise. God help me!"

To portray other men's great ideas is cheap photography. To wrestle with them in the back side of the desert, means a burning bush and the voice of God. Out of the universe of great ideas must come to the artist the ideas that are his own—as Paul would say, out of *the* Gospel, *my Gospel.* The very achievement of this is the fulfillment of the second quality of the creative passion, namely, the *feeling.* The vision of a truth insures elation. The two occur simultaneously. The heart-strings are swept by the breath of other worlds. The glorified soul cried out in the words of rhapsody, "The Lord is in this place! This is the gate of heaven!" If this seems an unusual experience, it will explain the fewness of great works of achievement in all the arts. A fireless furnace

can do nothing with even the finest materials. The great public utterances of men from Demosthenes to Lincoln were not merely made, they were the immaculate conception and birth by the union of idea and passion.

Of course, feeling alone, though necessary to creation, cannot assure achievement. Passion more often destroys than fulfills, more often dissipates than organizes. Emotion must be controlled to the point of adequate expression. Wordsworth's definition of poetry is "emotion recollected in tranquility." Streams in freshet turn no wheels—they sweep them away. Emotion uncontrolled can never record its vision. Lessing in the opening pages of "Laokoon", quotes from Winckelmann the following: "As the depths of the sea always remain calm, however much the surface may be raging, so the expression in the figures of the Greeks, under every form of passion, shows a great and self-collected soul." Given such a self-collected soul penetrated by a great idea, and the third element of *form* emerges. Neither great ideas alone, nor emotion alone, nor yet the combination of both, can guarantee the production of a work of art. There must be expression which shall be adequate in all ways, to the idea. Substance and passion are helpless unless form provide them with organs. These three great elements combine to produce one greater thing, namely, *Art.* Like the musical notes of Abt Vogler "out of three sounds he frames, not a fourth sound, but a *star.*"

I believe with Cicero, that eloquence is one of the greatest of all arts, and if that be so, surely preaching is the most important department of eloquence. We shall have better preaching when preachers come to view their work as an art, and not till then. Surely all of the three elements have abundant opportunity for play in the field of preaching. Where else in the wide world is there such a storehouse of great ideas as in the Bible, in Christian history and in the tremendous situations in which the

Church finds herself in this and other ages? If nature and intuition and history have furnished materials for great art, what ought Revelation not provide? Is there not something of all this, which the preacher can seize and transmute unto his very own, which he can give life to by the transfusion of his own heart's blood, and which he can utter, at least in part, in terms appropriate to its substance? There is a sense in which every sermon may take rank with poetry, painting, sculpture, and all the rest of the fine arts, and when preachers come to consider the execution of their task in the preparation and delivery of sermons in the same light as the artist considers his, there will be less ground for asking the question, "Has the pulpit lost its power?"

This, you will say, is a splendid ideal but how shall it be realized? Is not art the offspring of genius and can man acquire genius? Undoubtedly, natural gifts have much to do with the matter, but I repeat with Cicero that even the genius will fail in his art if he does not discover and use perpetually a method. There is a kind of genius, moreover, which we may all possess, and which will solve most of the difficulties of the preacher of average abilities, and that is the genius which is defined as the capacity for hard work. The plain fact too often is that the preacher knows so many good things to say, because the system of truth which he teaches has had twenty centuries' start of him, that he imagines that a good measure of them thrown together in any sort of way, in more or less profusion, (generally more) will meet the needs of the situation. Yet he wonders why thoughtful men tire of him, why his church is no fuller than it is, and why he is accused, along with his class, of preaching platitudes. The truth is that he is not taking his art seriously. He does not realize that in the field of preaching as in the field of painting, there is a distinct methodology, or science of method, with which he must become familiar.

Like Quintus, quoted above, he thinks preaching "must be regarded as independent of elegant learning and attributable to a peculiar kind of talent and practice." If a preacher's utterances could be recorded visually, like the daubs of paint upon a canvas, and he could examine them in all their naked realism, the need for method would be as apparent to him as it is to the artist. This word 'methodology', first used in our language in 1800, has come to be one of the greatest of all words. Professor Shed in his "Study of Christian Doctrine" says: "Methodology, or the Science of method, is never more important and never yields greater fruit than when applied to historical studies. At the same, it possesses an independent value apart from its uses when applied to any particular subject. Treating as it does of the scientific mode of approaching and opening any department of knowledge it is a species of *prima philosophia,* or philosophy of philosophy, such as Plato and Aristotle were in search of. This, in their view, was the very highest kind of science, for the reason that it is not confined to some one portion of truth, as a specific science is, but is an instrument by which truth universally may be reached. * * * If now we conceive of a science of investigation that should stand in the same relation to all particular investigations that logic does to reasoning generally, we shall have the conception of the Science of Methodology."

The first item therefore in the methodology of the preacher is this: His message is the application of a *prima philosophia* to all learning. It is his peculiar and difficult function to generalize upon the investigations of all sciences. "A knowledge of a vast number of things is necessary", says Cicero, "without which volubility of words is empty and ridiculous." The orator or preacher is constantly drawing his illustrations from the truths in other fields than his own. He does not profess to be a specialist in those fields, yet he is not disbarred from

using that element which bears a similarity to some phase of truth in his own. This is merely the application of his *prima philosophia,* his method, to the results of others' work. The limit of his privilege in this matter is that he may take from another field only that which he can by careful adjustment fit into the essential principles of his own science. Like the poet, no sphere of knowledge is closed to him so long as he transmutes it into the material of his art. It is this position, as it were, above all the sciences, which the preacher, in virtue of his high function is forced to occupy. Let him become entangled in the details of any other science, and he abdicates his sacred office. The preacher too often descends from his high position to enter the lists in partisan controversies in this science or that. He is rarely trained for this and usually discredits himself and his office. A preacher, for instance, is not primarily a natural scientist and when he enters that field he is at a disadvantage. There is a juncture, however, at which he fails to exercise his high prerogative, if he refuses to be concerned with the truths of other sciences. That juncture is at the point where a specific science impinges upon philosophy. An illustration will make my meaning clear. With the methods of natural science the preacher has little to do. The results which those distinctive methods of investigation produce must be accepted as final. It were sheer folly to dispute the plain phenomena revealed by scientific experiment. Also, the theory of the scientist to account for discovered fact must be regarded as the judgment of an expert, and on that account given first consideration. When, however, he attempts to fit his facts and theories into a scheme of the universe, he becomes a generalizer, a philosopher, and the protagonist in a free arena. The preacher, possessed of his method, his *prima philosophia,* which brings into review all the tangent sciences, is of all men the one who has a right to generalize. He may not

be expert in the details of scientific investigation, yet by his very training he is the man of all men to grasp a special truth stated in terms of the general truth. With the discovery of the facts of science as such, the philosopher or the theologian has nothing to do—with the framing of facts into a universe, he has everything to do. The variation of plant and animal life is a fact—the evolutionary origin of species by natural selection is a *doctrine.* This view of the relation of his own science to all other sciences is of primary importance to the preacher and is an essential item in his method. Let him acquire the habit of looking at things in this large way and an unconscious attitude will issue in large things.

Another thing strongly hinted at above needs special emphasis for the preacher's method. If there are some things common to all sciences, it must be of first importance to discover them. These are the universal truths of which Aristotle never tired of talking. In the Poetics ch. IX, he says: "Poetry, therefore, is a more philosophical thing than history, for poetry tends to express the universal, history the particular. By the universal I mean how a person of given character will on occasion speak or act, *according to the law of probability or necessity;* and it is this universality at which poetry aims in the names she attaches to the personages." There are certain elements that are common to all the sciences. Reduce a given science or art to its lowest terms, so to speak, and it will speak the languages of all other sciences or arts. Specialism can flourish only on shallowness. Dig deeper and the common center will be found. Medicine and Psychology now at each other's throats will be lambs of the same fold in a generation. Science rightly understood and religion, still in some places suspected of being at war, have never even fallen out. Blind votaries of each have caused all the rumpus. Philosophy and theology are branches of the same great science and will ul-

timately be living together in peace. The search of the preacher, like that of the poet, is for the universal truths. His concreteness based on anything else will be trite and temporal. He goes to the bottom that he may come to the top again. He presents his details with all the flavor of the universal. To be sure preacher and poet in their portrayals must not be abstract, but the faithfulness and force of their particulars must rest firmly upon general universal truth. Coleridge says (Biog. Lit. II: 41) "Say not that I am recommending abstractions, for these class characteristics which constitute the instructiveness of a character are so modified and particularized in each person of the Shakespearian drama that life itself does not excite more distinctly that sense of individuality which belongs to real existence. Paradoxical as it may sound, one of the essential properties of geometry is not less essential to dramatic excellence and Aristotle has accordingly required of the poet an involution of the universal in the individual. The chief differences are that in geometry it is the universal truth which is uppermost in the consciousness; in poetry, the individual form in which the truth is clothed." Professor Butcher, commenting on this same passage in Aristotle, says: "The poet seizes and reproduces a concrete fact, but transfigures it so that the higher truth, the idea of the universal shines through it." Professor Santayana, in a volume just published, called, "Three Philosophical Poets", has this to say of Lucretius (p. 61) "But it is the ruin of idealism taken as a view of the central and universal power in the world. For this reason Lucretius, who sees human life and human idealism in their natural setting, has a saner and maturer view of both than has Wordsworth, for all his greater refinement. Nature for the Latin poet is really nature. He loves and fears her, as she deserves to be loved and feared by her creatures. Whether it be a wind blowing, a lamb bleating, the magic

of love, genius achieving its purpose, or a war or a pestilence, Lucretius sees everything in its causes and in its total career. One breath of lavish creation, one iron law of change, runs through the whole, making all things kin in their inmost elements and in their last end." And at page 91, speaking of Dante, he remarks: "We are too often kept from feeling great things greatly for want of power to assimilate them to the little things which we feel keenly and sincerely. Dante had in this respect the art of a Platonic lover: he could enlarge the object of his passion and keep the warmth and ardor of it undiminished."

It is this note of universality that is generally lacking in preachers. What they say is true but often trivial because unrelated to or unbased upon the universal. They talk in terms of details, rather than in terms of principles. A detail is in its nature incidental and may be temporary —a principle is eternal and everywhere applicable. The points of a sermon outline while true to the particular incident or statement, often fail to convince because universal principles are not stated. In the interview with Nicodemus, for example, it is generally the most obvious things that are pointed out, the failure of Pharisaism, the unusual nature of Jesus, the necessity of conversion; whereas Jesus seeks to establish the faith of an honest doubter by appeal to universal principles. The mystery and fact of regeneration are paralleled by the mystery and fact of science. "The wind bloweth—thou canst not tell"; the inductive method is validated in the statement "He that doeth the truth cometh to the light"; the appeal to testimony and to experience takes the place of special pleading. I report that it is not the abstract truth or the naked principle that we are to preach but the concrete ideas made living and final by projection upon the universal. It may truly be said of the homiletic imagination in the words of Sir John Davies:

"Thus doth She, when from individual states
She doth abstract the universal kinds,
Which then reclothed in divers names and fates
Steal access through our senses to our minds."

The preacher's method thus far consists in his visualizing his work as an art—in his grasp of universal truth, and in his acquiring a method, a *prima philosophia,* which shall place the results of all other sciences at his disposal.

It remains to speak somewhat in detail of the work of art itself, the sermon. Like the poem, it must be substance fused into adequate form. The matter of a sermon bears much resemblance to the plot of a poem or play. It is the group of ideas to be portrayed. If the drama is the imitation of an action, surely the sermon is too, to some extent. The difference between the actor and the preacher is that the actor impersonates his characters while the preacher must *be* the character he usually represents. It might be profitable, therefore, to interrogate Aristotle on this point. In the Poetics ch. VI., he says: "Tragedy is the imitation of an action that is serious, complete and of a certain magnitude; in language embellished with each kind of artistic ornament * * * in the form of action, not of narrative, through pity and fear effecting the proper purgation of the emotions." Is it not a fair accommodation of this to say that preaching is the imitation of action or the truths of action, that is serious, complete and of a certain magnitude, expressed in language and gesture appropriate to the ideas, through pity and fear, effecting the proper purgation of the emotions? The elements in this statement which find parallels in the preacher's art are the plot or analysis, the form and the object to be attained. What the great philosopher says of tragedy may apply with undiminished force to the sermon: "The most important of all is the structure of the incidents. For Tragedy is an imitation not of men but of an action and of life, and life consists in

action, and its end is a mode of action, not a quality. Again, if you string together a set of speeches expressive of character, you will not produce the essential tragic effect nearly so well as with a play which * * * has a plot and artistically constructed incidents. The same is true of painting. The most beautiful colors laid on confusedly will not give as much pleasure as the chalk outline of a portrait." It is this lack of unity in diversity which preaching often displays. The points of the sermon are treatises on different subjects—they do not work toward a common end, because they do not grow out of a common germ. Like the girl George Ade describes in one of his Fables: Her features were separately good but they lacked team-work.

This is Aristotle's summary of the matter: "A whole is that which has a beginning, a middle and an end. A beginning is that which does not itself follow anything by causal necessity, but after which something naturally is or comes to be. An end, on the contrary, is that which itself naturally follows some other thing either by necessity, or as a rule, but has nothing following it. A middle is that which follows something as some other thing follows it. A well constructed plot, therefore, must neither begin nor end at haphazard, but conform to these principles." The sermon, like other works of art, must be a unity of such a magnitude as to "be easily embraced in one view." Completeness, too, often means exclusion of germane material. Judicious selection and vital fusing of parts are among the first requisites. Twice recently I have heard a preacher who occupies one of our most prominent pulpits. He was each time smothered under his material. A true method takes a man deep into his subject, but it provides also a way to get out, that he may report what he sees. For the preacher the structure is the thing. If once he can grasp Aristotle's meaning, brood upon it and try experiments with it, the result is

certain. Facility and richness of materials are the bane of the preacher. Tremendous waste occurs in the pulpit as well as in the kitchen because of ignorance of the thing to be produced. The preacher and the cook must learn how to handle their tools and dispose their material to a well defined end. I find this in the "Treatises" of Benvenuto Cellini ch. 2, on "Filigree Work": "Those who did the best work in filigree were the men who had a good grip upon drawing * * * for everything that you set to work upon requires first of all that you think it out as a design. And though many have practiced the art without making drawings, first because the material in which they worked was so easily handled and so pliable, still those who made their drawings first, did the best work."

Of form I can do little more than point out its real meaning and significance. It is not the shallow word it appears to be at first sight. Form is the necessary mold into which an idea must be cast if it is to have its just expression. It is not external at all—it is the heart of the internal. It is the difference between Chaos and Cosmos. "The earth was without form and void and God said let there be light." The one, confusion; the other, order—each in its rightful place. It is not the end but the beginning of all creation. Says Aristotle (Metaphysics 6, 7, 4.) "From art are generated those things of whatsoever there is a form in the soul. But I mean by form the essence or very nature of each thing." And again (Ib. 6, 9) "Art is form." The new English Dictionary defines form as "the essential determinate principle of a thing; that which makes anything (matter) a determinate species or kind of thing; the essential creative quality." For the artist and the preacher there is a great truth here. Involved in the substance somewhere, somehow, is the form, from which the substance sprang, and into which it may again be cast. The angel is still in the marble and patient loving hands must release her. This is the search

of the preacher, a mighty business, indeed. It can be compassed, for it has been compassed. We can at least do our best, and keep trying till the true method arrives. Says Cellini (ch. 6) "I consider that practice has always come before theory in every craft and that the rules of theory in which your skillful craftsman is accomplished are always grafted on to practice afterward." One word only as to the object of preaching. For poetry, says Aristotle, it is ἡδονὴ, pleasure, upon which Butcher remarks: "Art in its highest idea is one of the serious activities of the mind which constitute the final well-being of man. Its end is pleasure but the pleasure peculiar to that state of rational enjoyment in which perfect repose is united with perfect energy." The end of preaching, too, is the feelings of mankind. We may learn the lesson which men in other fields teach us. They, by their art, have reached the hearts of men. Perhaps if we knew their method, or better still, could, from their method, educe one of our own, we, too, might be more creative. "I have seen Michael Angelo", says a contemporary of the great artist, "at work after he had passed his sixtieth year, and although he was not very robust, he cut away as many scales from a block of very hard marble in a quarter of an hour, as three young sculptors would have effected in three or four hours—a thing almost incredible to one who had not actually witnessed it. Such was the impetuosity and fire with which he pursued his labor that I almost thought the whole work must have gone to pieces; with a single stroke he brought down pieces three or four fingers thick, and so close upon his mark that had he passed it even in the slightest degree there would have been danger of ruining the whole, since any such injury unlike the case of works in plaster or stucco would have been irreparable."

It is some such method as this which the preacher cruelly needs. If he be a puppet, it is enough that he re-

peat the sanctions of Organized Opinion decently and in order. If he be a man of intellectual self-respect, all his materials are raw materials. History, tradition, theology, and science in all its variety await his artist's touch, to issue in forms compelling and beautiful. Science already half-converted by its own advance into new fields; the pagan world, eager and inquisitive as never before; social conditions which often reveal a reverence for Christ and a hatred of His Organized Church, demand of the preachers of the age a statement of the essential elements of the Christian religion, which shall be final in its universality, adequate in its inner and outer structure, and effective because alive with the passion of the prophet.

BOOK REVIEWS

I. MISSIONS AND RELIGIONS.

World Atlas of Christian Missions: Containing a Directory of Missionary Societies, a Classified Summary of Statistics, an Index of Mission Stations, and Maps Showing the Location of Mission Stations Throughout the World. Edited by James S. Dennis, D.D., Harlan P. Beach, M. A., F. R. G. S., Charles H. Fahs, B.A. Maps by John G. Bartholomew, LL.D., F. R. G. S., of the Edinburgh Geographical Institute. New York. 1911. Student Volunteer Movement for Foreign Missions. 172 pages, besides the double page plates, of which there are 23. Price $4.00 net; carriage extra.

This work is the successful completion of a stupendous undertaking. It is an essential to a complete and accurate survey of the mission work of the present day. It is not easy to make the reader of a review notice understand what a store of information is presented in these pages. The itemized sub-title is a splendid description of the contents of the volume if taken at the full value of what is there set down. The pages are ten by fourteen inches. The tables are varied and full. The editors had the use of the statistical material prepared with so much care by Dr. Dennis for the Edinburgh Conference. The maps have been prepared and executed with the highest skill available. The inclusion of statistics and maps of the missions of the Roman and Greek Churches is a feature that will be very grateful to students.

W. O. Carver.

Among the Tribes of South-west China. By Samuel R. Clarke, for thirty-three years a Missionary in China. Philadelphia and London. 1911. China Inland Mission and Morgan & Scott. xx+315 pages. 3/6 net.

For fifteen years the China Inland Mission and the Methodists have been giving attention to the long-neglected non-Chinese tribes in the hills of Southern and Southwestern China, and have found them a rich field of evangelization. Mr. Clarke was a pioneer in this work, creating for some of the tribes written languages and studying their peculiarities and probable origins as far as facilities permitted. He had collected a good deal of material on ethnology and ethnography, he tells us, but left it in China when he went home to England on furlough. He had no purpose of writing a book, but yielded to persuasion of friends and has given us this work, but without access to his collected materials. Confessedly this is an unsatisfactory way of writing a book and one cannot think of a scholar writing under such circumstances. Nearly half of the book is taken up with accounts of the tribes, their customs, languages, and relations to each other and to the Chinese. Then a somewhat larger part deals with the work of giving them the Gospel. Philological tables in Appendices will help students in such matters. There are some splendid illustrations. The work is defective in literary qualities, but its story is told in simple, convincing style and with full recognition of the limitations of the author's knowledge. It is a very valuable work, therefore, for ethnologists as well as for those interested in missions.

W. O. Carver.

Eighteen Capitals of China. By William Edgar Geil, M.A., Litt.D., F.R.G.S., F.R.A.S., M.R.A.S., F.A.G.S., etc., etc. Author of "A Yankee on the Yangtze," "The Great Wall of China," etc. With 139 illustrations. Philadelphia. 1911. J. B. Lippincott Company. xx+429 pages. $5.00 net.

Dr. Geil opens his Foreword with the epigram, "The Appetite Grows with Feeding." This he applies in explanation of how a journey up the Yangtze from the China Sea to its source

and over the watershed to the Indian Ocean in Burma, and then another journey along the Great Wall of China, from end to end, inspired to a third, including the eighteen capitals of the "Central Glory," so as to get a glimpse of the whole. But the epigram has its application also to the reader. For having read his account of one journey the reader is eager for more and will miss no opportunity for getting it. Geil is a unique traveller. He has seen very much of the world and he has learned well how to see. Then he knows how to make others see, for he has great facility in description. It is not mere description, but he brings forward such things as reveal the inner character of the people and the forces at work in their development. The venerable and rightly distinguished Dr. W. A. P. Martin, Pekin, has helped the author "to put his materials in shape on this as on his former [second] campaign," and now has "much pleasure in commending his book to the attention of the reading public." That quotation means more for the book than all the words this reviewer might write. Dr. Martin well says that "Dr. Geil knows how to use the eyes of others; and it must be admitted that he has made excellent use of his own eyes in studying the habits of this enormous beehive." For the missionaries Dr. Geil has a genuine appreciation, and he shows this in every proper place and manner. But he knows how to make not only missionaries but other foreigners and natives as well his ready helpers in gaining knowledge. For each of the provincial capitals he has given us physical description, character analyses, pictures of culture and custom. Then a chart map and many photographs visualize the story. The Chinese characters representing the name of China and of each of the capitals are given in full page cuts, together with a translation of their terms. Special attention has been given to politics and literature where the changes in Dr. Geil's opinion, are radical. China can hardly go so far in the way of change as to surprise this writer, not because he sees more deeply, perhaps, than others, but because he has just the temperament to see the forces of change. Out of an enormous collection of Chinese proverbs and folk-lore sayings made by him, our author

has not only put many into the course of his narratives, but has headed each right-hand page with one of them in Chinese character and in English translation. There is great variety in the one hundred and thirty-nine fine illustrations with which the work is adorned and its value heightened.

W. O. Carver.

Half a Century in China. Recollections and Observations, by the Venerable Arthur Evans Moule, B.D., Rector of Burwarton; Sometime Archdeacon in Mid-China; Missionary of the Church Missionary Society from 1861; author of "New China and Old," etc. With illustrations and map. London and New York. 1911. Hodder & Stoughton (George H. Doran Company). xii+343 pages. 7/6 net.

China is to-day not only the biggest thing on the map, but the most interesting and amazing part of the world. One-fourth of the human race is in China entering upon a new era with a swift suddenness before which the watching world grows dizzy with wonder. What the present crisis will issue in immediately and exactly no one can know or guess. That it will mean a new day for China and call for a new reckoning on the part of all the nations is too obvious for comment.

For a decade, students and curiosity mongers have traversed China's highways in rapid succession and even in great groups. And the presses have poured forth a great library of volumes about China. Now, whatever is transpiring in China to-day is the product of forces operating in and upon China heretofore. In the venerable missionary, A. E. Moule, we have one more chance to follow the forces that China has been resisting and to which she is now yielding. Fifty years of "living in and for" China give any man a right to speak, and when the man has had eyes and ears, a mind and heart, his words will find ready and eager readers and hearers. Full half a century has this author watched and shared China's slow-moving life. He brings to us the rich fruitage of these long years of observation, service, reflection. He does not seek to startle nor essay new stories. He pictures for us in graphic phrase and stirring story what he has lived by and lived through. China's "Conservatism" and yet

her inevitable—and now rapid—change, characteristics of temper, habits, education and culture are presented as the author has studied them. The changes that have been wrought in great cities like Ning-po, Hangchow and Shanghai are presented in retrospect and contrast. As a young missionary, the author was in the midst of the stirring events of the T'aip'ing Rebellion, and its course, consequences and indirect effects occupy two of the eleven chapters and not a little of a third.

The experiences of his long service have inevitably brought the author under the necessity for studying the theory of missions, their message and methods. He has kept in close touch with the theological and critical changes in Europe. It is particularly interesting, therefore, to read his courteous but vigorous remarks about the modern clamor for a new motive and a modified message for the missionary. He repudiates the whole contention. His judgment concerning the function of the Gospel in relation to the religions of the East is the more instructive that the author himself in his early service thought to adjust the Gospel to the religion and literature of China much as not a few are advising at this time. He became convinced that Jesus and His Gospel bear to the religions of the nations and to their literatures, no such relation as they sustain to Hebrew religion and the Old Testament.

The author shares strongly the deepening longing of Christendom for a recognition of its essential unity in a definite union. A true Churchman—and with the circumscribed vision of any churchman—he offers the Episcopal—his Church—as the home to which all are invited to come; and he has a gentle hope that sometime they will come to "the Church of England, primitive, apostolic, faithful to Scripture and the faith of the ages, and containing and harmonizing in her creeds and services and solemn ritual all the many-lustred truths which other churches [note the change from C to c] hold perhaps too individually and with too little harmony of proportion." Such ideas of union are of no value and their expression a waste of words.

In analyzing and estimating the facts and factors of change in China, the author manifests what, indeed, is evident at all

stages of his work, a strong element of conservatism which prevents his appraising the forces even so correctly as some with less opportunity to know have done.

The work is one of great interest and value.

W. O. Carver.

Calvin Wilson Mateer, Forty-five Years a Missionary in Shantung, China. A biography by Daniel W. Fisher. Philadelphia. 1911. The Westminster Press. viii+342 pages. $1.50; postage 12c.

All the world knows now of the Shantung Christian University, one of the great factors in the onward growth of religion in China. Every mission in North China is under debt to this school and to the two that preceded it and made it possible. And informed friends of China know that this great work is the creation of the purpose and power, in the grace of God, of C. W. Mateer. It was inevitable that his life would be written. It was needed and demanded. It is well done—done in a way not to glorify its subject alone, but to present him as he was so that his influence may continue in others and that workers in the missionary enterprise may benefit by his wisdom and faithfulness and profit by his limitations and mistakes. It is much to have a life and character great enough to tell the full truth about; and to have a friend too loyal and sensible not to tell the facts as they are. This is the combination we have in this splendid volume.

The story of the early years and the family life will encourage boys to think and aim high. The story of devotion and success will lead others to follow in the way Mateer went. The story of patience and firmness will hearten discouraged workers. The frank revelations of differences and difficulties with other missionaries and with the board at home will be full of instruction to missionaries and to their supporters. The final detachment of the great missionary from the work he had nurtured and brought to such rich fruitage, told in simple story without malice, will show the limitations of the best men.

Dr. Fisher should have the thanks of all honest students for this rather unusually frank and rounded story of the life and

labor of the friend and classmate of youth and the always admired hero of a great enterprise. One wishes that more attention had been given to the literary element in the biography, so that the manner of the writing as well as the matter might be admired.

W. O. Carver.

In a Far Country: A Story of Christian Heroism and Achievement. By Harriette Bronson Gunn. Philadelphia. 1911. American Baptist Publication Society. 244 pages. $1.00.

This is a story of the life of the Reverend Doctor Miles Bronson, for forty-four years missionary of the Baptist Missionary Union in Assam. The story is told by one of his daughters with a reverent devotion and admiration that are very beautiful. The author has a vivid imagination, coupled with a sentiment for heroism that serves to invest every act of life with the halo of romance or tragedy. These qualities find expression in a florescent, dramatic style. Altogether the work is a splendid example of investing with heroic interest the common duties and acts of a life of service. There is danger that this impression may somewhat obscure for the reader the splendid service of a truly noble missionary. Due tribute is paid the mother of the author, as also the step-mother who cheered and shared the later labors of the hero. It is a worthy tribute of a pious daughter to a godly father and noble missionary.

W. O. Carver.

Theory and Practice of Foreign Missions. By James M. Buckley. New York: Eaton & Mains; Cincinnati: Jennings & Graham. 1911. 151 Pages.

This volume is the "Nathan Graves Foundation Lectures delivered before Syracuse University," in 1908. There are four lectures, covering in a general way the "Basis of Foreign Missions," "Methods, Means, and Men of Christian Missions," "Hindrances and Helps to Missions," "The Present and Future of Foreign Missions." They are based on wide informa-

tion and thorough thinking. They cover as wide a range as, even wider than, the works of Thompson, Gracey and Brown, but necessarily in a fragmentary way. For the sake of the wise suggestions and warnings, the frank dealing with the everyday problems of missions, at home and abroad, one can commend the work most heartily to the many who recognize the present urgent need for a systematic and seasoned effort to Christianize the world.

So many subjects are touched upon and such swift changes of topic occur that the reader sometimes wonders whether such a touch-and-go method is the best way to deal with this subject. But here it is, sensible, honest, comprehensive in scope; fragmentary and sometimes scrappy, but very valuable for the prospective missionary, for the student of missions, for the members of mission boards. No man ought to accept appointment on any mission board unless he means to give intelligent service and for this service just such a book as this will be of great help.

W. O. Carver.

Modern Baptist Heroes and Martyrs. By J. N. Prestridge, D.D., Author of "The Church a Composite Life." Louisville. 1911. The World Press. 324 Pages. $1.00.

The formation—evolution—of the Baptist World Alliance has emphasized, at least for themselves, the unfinished task of Baptists; and it has revealed that there are to-day very many Baptists who, for the sake of the Baptist task and conscience, are as heroic under various forms of persecution as were any in the earlier days.

Dr. Prestridge, to whom under God more than to any other single man, it was given to inspire the formation of the Baptist World Alliance, conceived also the idea of this volume, which he has edited. His Heroes and Martyrs are found in all lands. Some chapters treat of them more generally, but mainly each chapter has its one hero. Among these are such as Fetter, Pavloff, Novotney, Oncken, Clifford, Lott Carey, Besson. Much is made of the Russians who bulked so large in the interest of the Con-

vention at Philadelphia last June. Among the writers are Baron Uixkull, E. A. Steiner, Paul Vincent, W. E. Hatcher, A. T. Robertson, T. B. Ray.

It is a worthy undertaking and should prove a very useful work in inspiring to the noblest endeavor for the truth of the Gospel and the ends of the Kingdom.

W. O. Carver.

From the Rabbis to Christ. By H. C. Hellyer. The Westminster Press. Philadelphia. 1911. 85 pages. 25 cents; postage 3 cents.

An intimate personal narrative by a converted Russian Jew, suggesting the kind of gospel that will appeal to a Jew. The author is now a student in Princeton Theological Seminary preparing himself more fully to live and labor for the conversion of his people to the Saviour whom he has found so precious and so mighty to save.

William Brenton Greene, Jr., of Princeton, says in the Introduction: "Those of us who have read this little book feel that it is well fitted to realize the ends it aims at. It has revealed to us as we never even conceived how much the Jew of to-day needs Christ, how ignorant he is of Him, and especially how outrageously he has misrepresented Him." The chapters on "Adrift," "Groping in the Dark," and "Coming to the Light," will surely help to make the same sort of revelation to any earnest reader.

Geo. B. Eager.

An interpretation of India's Religious History. By Robert A. Hume, D.D. With Introduction by Henry Churchill King, D.D., LL.D., President of Oberlin College. New York. 1911. Fleming H. Revell Company. 224 pages. $1.25 net.

Dr. Hume has spent many years in missionary service in India and is known to students of missions through his lectures on "Missions from the Modern View." His profound interest in and sympathy with the Hindus is indicated in the dedication of his book, "To my Indian Brothers, Christian and Non-Christian, with Love and Hope." His thesis is that in India, as else-

where, religion has passed through a series of cycles in which the flesh and the spirit waged a warfare marked by "progress, arrest, degeneracy, and reform—all four repeated over and over again through millenniums." This cyclic history he outlines in the early and then in the later religious history of India. He then analyzes the strength and the weakness of modern Hinduism, after which he sums up in an analytic way, what has been prominent all through his discussion, the evidences of Divine operation in the Hindu religious experience preparing for the fullness of the times when the Christ shall come to India to meet all her needs and to fit into the preparation made through all the course of history. While the theological attitude is liberal and inspiration, revelation, specific guidance are found as definitely and unequivocally in Hinduism as in Judaism and in Christianity, even; yet Dr. Hume makes no question and entertains no doubt of India's dependence upon Jesus Christ for redemption nor of the sufficiency of the essential Gospel of Christ to fulfill the hopes and longings of Hindus.

Perhaps the work is open to blame in that it so largely confines its view to "higher Hinduism" and declines to take account of that "lower Hinduism" which is the religion of the great body of the people, however true may be the claim of the author that it is doomed and is passing away.

Dr. Hume cultivates that genial friendliness toward the higher thought and spiritualism of Hinduism which is cherished by so many who take a limited view of theoretical speculation in religion by the Brahmins while they overlook or weigh lightly the terrible fruit of Hinduism in the social and religious abominations of India. There are both sides to the question and a balanced judgment is not gained by neglecting either.

This work is a decided contribution to the interpretation of religion and will be suggestive to the student as well as informing to the average reader.

W. O. Carver.

The Religious Experience of the Roman People from the Earliest Times to the Age of Augustus: The Gifford Lectures for 1909-10, Delivered at Edinburgh University. By W. Warde Fowler, M.A., Fellow and Late Sub-rector of Lincoln College, Oxford; Hon. D. Litt., University of Manchester; Author of "The Roman Festivals of the Period of the Republic," etc. London and New York. The Macmillan Company. xviii+504 pages. $4.00 net.

It is not possible within the limits of this review to do more than give a descriptive outline of this extensive work which draws on the whole of Latin literature and Roman Archeology for its wealth of learning, and avails itself of a great volume of literature dealing with religious origins and developments.

There are twenty lectures, with reference notes and explanations at the end of each; and five appendices and an index.

While the author has his own views and theories, he advances them with the modesty of true scholarship and learning, and with the utmost deference to the views of other writers. While one often questions the interpretation or classification of some of the practices, their citation and use here are available for whatever use the reader's knowledge and theories may suggest. Roman religion has usually been treated mainly in its later and more complicated forms. The present volume undertakes to begin with the primitive religious instinct and trace its manifestations from within and their modification by outside and added influences. This is a method of dealing with Latin religion that is relatively new. But it is very important, not only for the proper understanding of Latin religion, but as a contribution to the study of religious origins to which students of religion are now rightly giving extensive scientific study, abandoning the former method of guessing and assuming in this sphere. To be sure, the remoteness of these origins and the limited materials for their study must leave room for much imaginative work still, but the materials are growing with the study of the past and the cautious inquirer can content himself with modest reserve. The present work seems a fine example of the proper spirit in this study. The method of presenting the material is, as it was designed to be, conducive of the easiest popular reading, but the subject is, of course, one for study.

The new factors entering to influence and largely revolutionize the religion of Italy after the wars with Hannibal are fully discussed; and the elements in the later religion capable of utilization by Christianity and of influencing it are outlined, also, with some fullness in the final lecture.

W. O. Carver.

Village Life in Korea. By J. Robert Moose. Nashville, 1911. Publishing House of the Methodist Episcopal Church, South. 242 pages. $1.00.

Korea holds the attention of Christians throughout the world for the marvels of evangelistic results in that land. Nearly all Koreans live in villages and towns. Mr. Moose has described all about this life in the village in a very informing way. He says that he 'has avoided everything in the form of bookish or literary style and tried to imagine himself telling his story to a company composed of men, women and children, who are anxious to learn more of a strange people in a far-away land. He has gone too far in saying that he has "avoided" literary style. He has only neglected it.

The first few chapters deal with the geography and history of Korea. This is merely in outline, in so small a work, and with that sad caution with which all Korean missionaries speak of Japan's appropriation of the entire country a few years ago. The book is a very delightful one in its spirit and in the information it gives.

W. O. Carver.

Strange Siberia Along the Trans-Siberian Railway: A Journey from the Great Wall of China to the Sky-scrapers of Manhattan. By Marcus Lorenzo Taft. New York, Eaton & Mains; Cincinnati, Jennings & Graham. 1911. 260 pages, small 12-mo. 75 cents.

With a genial temperament, an inquiring mind, a good capacity for discovering and describing, and with a preparation in extensive reading. Mr. Taft has managed to pack a really re-

markable lot of interesting information of all sorts concerning Russia and the Russians in this little volume. He has, moreover, an engaging way of telling his story.

Peasants and Prophets (Baptist Pioneers in Russia and Southeastern Europe). By Rev. Chas. T. Byford, Continental Commissioner of the Baptist World Alliance. London, 1911. James Clarke & Co., and The Kingsgate Press. 122 pages, paper. 1 Shilling, net.

Mr. Byford had a remarkable tour on the Continent of Europe, two, in fact, arranging for the attendance of delegates to the Baptist World Alliance at Philadelphia. For years he has been making the acquaintance of the leaders of the remarkable Baptist movement in Europe. In this little volume he has gathered together sketches of the work and workers that will thrill the hearts of Baptists and interest others.

Chundra Lela: The Story of a Hindu Devotee and Christian Missionary. By Z. F. Griffin, fifteen years a missionary in India. Philadelphia. 1911. The Griffith & Rowland Press. 84 pages. 50c net.

The story of this remarkable woman has been partly given to readers of missionary literature heretofore. She was a high caste woman of independent means, left a child widow, gave herself to the most remarkable pilgrim journeys over all parts of India in search of a vision of God, became a Christian, and spent some forty years in Christian labor of the most humble, varied and devoted sort. The story here is told largely in her own language, and is fascinating in spite of its poor literary quality. One feels that the biographer might have given us a far better work with the subject he had.

In Kali's Country: Tales from Sunny India. By Emily T. Sheets. Illustrations from drawings by Elma McNeal Childs. New York. 1910. Fleming H. Revell Company. 208 Pages. $1.00 net.

Mrs. Sheets made good use of a missionary tour of India with her husband, a "Special Secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church." She gathered material for these dozen stories, illustrative of missionary work

and success among various classes in India, and of the trials they face who accept the Gospel of Christ in that land. The author has a fine dramatic sense and a decided gift for description, bringing in a rich store of details of customs of the home, the pilgrim way, the temple, the country, and the town. The illustrations are splendidly done. All in all, it is a fascinating volume.

The Youngest King: A Story of the Magi. Robert Hamill Nassau, author of "Fetishism in West Africa." Philadelphia. 1911. The Westminster Press. 95 pages. 50 cents net; postage 5 cents.

Laying hold on the legend that one of the "three" wise men —"Kings"—that paid worshipful honor to the infant Jesus, was an Ethiopian, Kaspar or Gaspar, the author has woven a beautiful story of his visit so as to make it an appeal for giving the Gospel to Africa. Of course the fanciful elements so predominate as to render the work wholly unscientific. But the sentiment is pure and the end worthy. The publishers have given us a beautifully decorated volume that will make a splendid gift-book.

Romanism — More Romanism. By Rev. J. J. North, Wellington, N. Z. 56 and 58 pages, respectively. Paper, 6 pence each.

Two sets of five sermons each that really constitute a single series. They were preached in the Wellington Baptist Church in the spring of last year. They were designed, the title page affirms, "neither to libel, nor to flatter; but to understand." The topics are striking in statement and fundamental in idea. The first is "The Glory of Rome and the Voice from Wittenburg;" then we have such as these: "The Transformation of the Fisherman Peter into Our Lord the Pope," "The Catholic Bible and How It is Dethroned by Traditions," "The Priest—A Portent," "Pick-Purse Purgatory." The texts are usually such as Romanists must rely upon in maintaining their causes. The preacher made full preparation for his task by close study of the leading Catholic writers. The discussions are fair, fearless and intense with conviction.

II. BIBLICAL LITERATURE.

The Heart of the Bible. For Young People, Parents and Teachers. Connected Readings Following the Thread of Providence and Purpose, with Illuminative Headings. American Standard Version. Edited by Ella Broadus Robertson. Thomas Nelson & Sons. New York. 1911. 539 pages. $1.00, in cloth; $1.50, in limp leather.

The contents of Mrs. Robertson's book are the most precious heritage of the human race. The message of the Bible is presented in the very words of the Bible, accompanied by headings that are truly illuminative. The omission of verses, paragraphs and chapters has been made with such good judgment that the moral and spiritual message of the book is given in perfect fulness. At a few points a bridge is constructed by the editor on which the reader passes swiftly and safely over sections that might prove tedious to a youthful mind. Even the youngest readers have not been forgotten, five pages of beautiful verses for the little ones forming the first part of the book. The vividness and dramatic power of the Scripture story impress the reader and tempt him to read on and on. The boy or girl of ten who gets a copy of this beautiful book will be able to understand the Bible without the presence of a teacher. The selections are admirably adapted to use in family worship and in school. We have found in a careful study of the volume nothing to criticize and much to admire. It ought to be placed in every home where there are young people; and the aged saint will find in it nearly all his favorite passages.

JOHN R. SAMPEY.

Studies in the Psalms. By Joseph Bryant Rotherham. London. H. R. Allenson. 611 pages. 10s. 6d. net. $2.75.

Mr. Rotherham's Biblical studies have been of great service. His chief work is the Emphasized Bible, which has helped many a minister to a better understanding, and has given hints for an intelligent public reading. In ripe old age he returned to one of

the richest parts of the Bible, and was able to complete his studies, which have been run through the press by his son and a friend, a fine memorial. To his choice of a theme he was prompted by Dr. Campbell Morgan's Bible School, and in working out his ideas, was deeply influenced by Dr. Thirtle, though he was well aware of the studies of Delitzsch, Briggs, and other "advanced" scholars. Four preliminary chapters deal with the Psalms as literature, as lyrics, as a summary of sacred learning, and as a stimulus to holy living. The last of these is specially frank and appreciative; the defects of temper before Christ are acknowledged and deplored, the absence of any address like "Father!" is noted; but the strains of praise and of a passion for righteousness are set in the forefront. Each psalm is carefully edited; a descriptive title is prefixed, with an analysis; the librarian's mark and the choirmaster's marks are explained; then comes a new translation set out in stanzas, and all the resources of the versions are drawn upon to amend the Hebrew text, which is rendered. We have never seen a finer appreciation of Psalm 118, "The Passover Hosanna Song," with its opening invitations to praise, its procession song, 5-18, the entry into the temple, the service of praise, 21-25, and of sacrifice, closing with doxologies by Israel and by the temple choir. After the text follows an exposition; critical questions are dealt with here, and in a very independent way; this Psalm 118, for instance, is assigned to the age of Nehemiah, and its fitness there is shown by many details. But there is always a search for Christ, and from the New Testament usage of "A stone the builders rejected hath become top of the corner!", Mr. Rotherham studies the concluding verses as a prophecy that some day there will be a national welcome of the Lord coming to His temple. This example may show that not only the ordinary student, but the preacher, will find abundant suggestion in this rather unusual volume.

W. T. Whitley.

Die Griechischen Lehnwörter der Sahidischen und Boheirischen Psalmenversion. Von Dr. Karl Wessely. Vienna, Austria, Alfred Hölder, 1910.

In April, 1910, Dr. Wessely made an address before the Kaiserliche Akademie der Wissenschaften on this subject. The result is published. The Egyptian versions are full of borrowed words from other languages, especially from the Greek. It is really astonishing to see in this lecture of Dr. Wessely how freely the Septuagint words have been transliterated into the Sahidic and Boheiric Versions in the Psalms. It is a careful and useful piece of work for the student of the Septuagint.

A. T. Robertson.

Introduction to the Life of Christ. By William Bancroft Hill, D.D., Professor of Biblical Literature in Vassar College. Chas. Scribner's Sons. New York. 1911. Pages 226. $1.25.

The author has discussed in a lucid, sane, and helpful way matters pertaining to the Gospels as sources for our knowledge of Jesus. He is a thorough scholar, knows the books, and makes an independent use of them. On the whole he is conservative. He is perhaps a bit too ready to admit a rearrangement in the Gospel of John (p. 166), but is careful and clear. I do not know any other modern book that is so helpful to the average reader for matters that lie around the life of Christ. It will be a useful book for students during 1912, when the International Sunday School lessons are devoted to the Life of Christ. Add to it a Harmony of the Gospels, a book on Jesus, one on John the Baptist, one on the Biblical Geography, a commentary on each of the Synoptic Gospels, and one has a good outfit for the lessons.

A. T. Robertson.

Die Schichten im Vierten Evangelium. Von H. H. Wendt, Professor der Theologie in Jena. Vandenhoeck und Ruprecht. Goettingen, Germany. 1911. S. 158. Pr. 4 m. 40 pf.

Wendt is best known by his *Die Lehre Jesu* and his revision of Meyer's *Apostelgeschichte*. But he has also written on

John. See his *Johanesevangelium* in 1900. In the present volume, Wendt takes up in detail the theory of strata in the Fourth Gospel. He advocates this idea with all his accustomed ability, He holds that the speeches are older than the narrative portions of the Gospel. He gives some historical value to the speeches (S. 96), on the ground that they come from the circle of the disciples of the Apostle John (S. 106). He denies that John himself could have written the speeches, since he probably died early in the first century (S. 105). Wendt holds that there is real difference in style between the speeches and the narrative portions (S. 35). It is very difficult to yield assent to Wendt's contention here. All along he appears as a special pleader and does not carry conviction. It cannot be claimed that he offers a real solution for the Johannine problem. The simplest solution is still that the Apostle John wrote these wonderful reminiscences in his old age at Ephesus, as Ireneus understood from Polycarp.

A. T. Robertson.

John the Presbyter and the Fourth Gospel. By Dom John Chapman, O. S. B. The Oxford University Press. New York and London. 1911. 6s. ($2.00.)

There has been much confusion concerning the so-called Presbyter John. He is credited by some with the authorship of the Apocalypse, by others with that of the Fourth Gospel and the Johannine Epistles, by others with 2 and 3 John only.

The question is quite complicated and has given rise to a great deal of speculation. The author of the Fourth Gospel certainly means to create the impression that he is one of the Twelve, since he was present at the last Supper (John 13:2, 23). The author of the Apocalypse calls himself John (Rev. 1:9). The author of 2 John (verse 1) and 3 John (verse 1) calls himself "the elder." Dom Chapman argues the whole problem with great lucidity and learning, and concludes that the Presbyter John and the Apostle John were one and the same person. He shows that this is the probable meaning of Papias, Ireneus and Euse-

bius. The mythical Presbyter John has been a convenient refuge for scholars who were not willing to credit to the Apostle John the great Johannine Books.

A. T. Robertson.

Studies of Paul and His Gospel. By A. E. Garvie, M.A., D.D., Principal of New College, London. Hodder & Stoughton. London and New York. Pages 312. 7 s. 6 d. net. 1911.

The chapters of this volume were originally published in *The Expositor*. They constitute a very able treatment of Paul's gospel in the light of his experience. Dr. Garvie loves Paul and believes in the essential correctness of his gospel. He reserves the right to criticize Paul at times, but he manfully maintains the reality of Paul's vision of Christ and the correctness of his apprehension of the Cross of Christ. Dr. Garvie has a philosophical turn of mind and he is evangelical in his conception of the redemption of Christ. He exalts the deity of Christ and justifies Paul's glorification of Jesus in his Epistles. He has no sympathy with the modern separation of "Jesus" and "Christ," though he brings out well the actual development of the disciples in their comprehension of Christ. Dr. Garvie does not admit as much Hellenic influence on Paul as Sir W. M. Ramsay claims. But Sir William Ramsay replies in *The Expositor* that he did not mean to put the Hellenic influence on a par with the Jewish inheritance of Paul. Dr. Garvie is fully abreast of modern scholarship, that meets all the real problems squarely, and that does justice to Paul's interpretation of Christ. It is a noble achievement and will help the student who loves to grapple with the great questions.

A. T. Robertson.

Date of the Acts and the Synoptic Gospels. By Adolph Harnack. Translated by Rev. J. R. Wilkinson, Rector of Winford. G. P. Putnam's Sons. New York. 1911. 162 pages.

Here we have Volume IV in Harnack's New Testament Studies. It forms another volume in the Crown Theological Li-

brary. Harnack has come back to the problem of Luke with renewed energy and enthusiasm. He is convinced that the "we" sections of Acts show the peculiarities of style found in the Gospel of Luke and the rest of Acts in concentrated form (p. 12). He calls these peculiarities "Lukanisms" (p. 13). He scores a good point on Jülicher (p. 89) when he says that he finds "Jülicher's opinion concerning the Paul of St. Luke as little to the point as he finds St. Luke's conception of St. Paul." The most pertinent thing in the book is (p. 116) where Harnack pointedly shows that the Acts was written while Paul was still alive, and, so in Rome about A. D. 63. He then naturally places the Gospel of Mark and of Luke before A. D. 63. The Gospel of Matthew in its present form he dates not later than the destruction of Jerusalem (p. 134). It is refreshing to find Harnack coming round to the conservative position as to the date of the Synoptic Gospels and Acts. This means much for modern criticism. Zahn is not so lonesome in Germany now.

A. T. Robertson.

A Critical and Exegetical Commentary on the First Epistle to the Corinthians. By the Right Rev. Archibald Robertson, D.D., LL.D., Bishop of Exeter, and the Rev. Alfred Plummer, M.A., D.D., Author of Commentary on Luke's Gospel. Chas. Scribner's Sons. New York. 1911. Pages lxx+424. $3.00 net.

The usual method of the other books in this great series is here followed. There is an elaborate and painstaking introduction of lxx pages. The topics treated are Corinth, Authenticity, Occasion and Plan, Place and Date, Doctrine, Characteristics, Style and Language, Text, Commentaries. There are three ample indices, while the body of the book is devoted to the commentary proper. The comment is on the Greek text, which is not given, save as the words are singled out for discussion. There is outline and paraphrase. There is careful treatment of points of textual criticism and much use of the Greek Fathers. The two commentators have collaborated harmoniously as did Sanday and Headlam on Romans. First Corinthians is now specially rich in good commentaries. Johannes Weiss has revised the

Meyer volume and Bachmann has a new volume in Zahn's Kommentar. This new volume of Robertson and Plummer greatly enriches the English student of First Corinthians.

A. T. Robertson.

Grammaire du Grec du Nouveau Testament. Par A. T. Robertson, A.M., D.D., Professeur d'exégèse du Nouveau Testament, Southern Baptist Theological Seminary, Louisville, Ky., Traduite sur la Seconde Edition par E. Montet, Professeur à l'Université de Genevè. Paris. 1911. Librairie Paul Geuthner. 298 pages. 7 fr. 50c.

Kurzgefasste Grammatik des Neutestamentlichen Griechisch mit Berücksichtigung der Ergebnisse der Vergleichenden Sprachwissenschaft und der KOINH-Forschung. Von A. T. Robertson, D.D., Professor der Neutestamentlichen Exegese am Baptistischen Seminar in Louisville, Ky. Deutsche Ausgabe von Hermann Stocks, Seminar Oberlehrer in Cottbus. Leipzig. 1911. J. C. Heinrichs'sche Buchhandlung. S. 312. Pr. M. 5; Geb. M. 6.

These translations of Professor Robertson's "Short Grammar of the Greek New Testament" into French and German are at once a high compliment to his scholarship and a very gratifying indication of the persistent interest in the Greek of the New Testament. Already this work in Italian is widely used and it is shortly to appear in Dutch and later in Spanish in Mexico, while there is also under consideration its production in Chinese. The work is fortunate in its translators for the French and German editions. In neither case is the work done mechanically, but in each instance the translator is a thorough scholar, deeply interested in his subject, and bringing to his task an enthusiasm for it, so that we have a reproduction of the thought and purpose of the author. The German translator has made some slight additions and modifications, with the author's approval; while the French translation is at once free and faithful. Dr. Montet has written an enthusiastic preface, appreciating the purpose and character of the original work.

A third edition, with corrections and modifications, by which the French edition also was allowed to profit in process, is forthcoming in this country, and also in Great Britain.

W. O. Carver.

A History of Textual Criticism of the New Testament. By Marvin R. Vincent, D.D. Macmillan Co. New York. 1908. $1.00 net.

One of the series of "New Testament Hand-books," edited by Dean Shailer Mathews, designed to present in brief and scholarly form the results of the scientific study of the New Testament. Each volume covers its own special field; this one by the well-known specialist, Dr. Marvin Vincent, in a most complete and admirable way. Though higher criticism has grown so fast in recent years as to cast a shadow over its elder brother, the value of textual criticism remains unaltered, sterling and constant, and the demand for its use by the preacher will last as long as the Christian religion endures. In this "History," a rich mine of suggestions for the picking of the preacher, as in the "Science," will be found still, one of his vital helps to sermon preparation.

Geo. B. Eager.

The Plain Man and His Bible. By Len. G. Broughton, D.D. American Baptist Publication Society. 1910. 60 cents, net.

In his unique and telling way, Dr. Broughton gives his message and testimony in this characteristic book. The range of subjects gives variety to the contents and opportunity for a lively style of treatment, and from the beginning to the end the keen, quaint, earnest preacher sustains the interest and makes his treatment practical. Here are "chapters" that are really popular addresses on, "How We Got Our Bible," "The Divine Origin of the Bible," "The Bible and Science," "An Answer to Bible Critics," "Testimony of History and Experience," "The Bible Our Critic," "How to Study the Bible," and "How to Form a Bible Class." With the fervor of a preacher who "believes something," the author argues that such is the Bible and such God's purpose and plan that science and criticism cannot disprove or hurt it. Witness especially its conquests in the teeth of the Rationalism of the 18th century and its fruits in Christian experience and life in every age.

Geo. B. Eager.

Orientalisms in Bible Lands. By Edwin Wilbur Rice, D.D. Philadelphia. The American Sunday-School Union. Pages 300. 1910. $1.00 net.

This is a worthy, popular effort to give light from customs, habits, manners, imagery, thought and life in the East to aid students of the Bible in understanding the book. Every part of the Bible is colored and saturated with the peculiar traits, index of thought, customs, manner of speech and imagery that characterize Eastern life; hence a knowledge of these is essential to a right interpretation of the Scriptures. Moreover, the strange manners and customs of the Orient tended to produce peculiar and often opposite modes of thought and speech to those of the West, and these find frequent expression in the Scriptures. For years the author has had missionaries, travelers and natives of Oriental lands engaged in gathering and putting to record these characteristics of Eastern people and Eastern life with special reference to throwing light upon the Scriptures. Among these were such celebrated specialists as the late Dr. Geo. L. Post, of Beirut; Fred. J. Bliss, the explorer; J. T. Haddah, of Damascus, and the Rev. J. L. Hanauer, a lifelong resident of Palestine. These and others have furnished the rich results of their researches and observation to the periodicals edited by the author. But hundreds of books, also, he tells us, have been carefully gleaned to aid in presenting clear and trustworthy ideas and pictures of the life and customs of the East. All this material, published and unpublished, has now been classified, condensed, arranged in convenient form, indexed and published in this three-hundred-page book for the use of the Bible student. In view of the fact that we can no longer speak with the old confidence of "the unchanging East," that marvellous changes are going on to-day in Bible lands, and that it looks as though it would soon be impossible for the traveler to discover there the simple, picturesque life of the East, as it obtained in the days of patriarchs, prophets and apostles, and that it is still true that native Oriental life is the only key that can unlock the sense of many a valuable text of Scripture and bring it clearly into our view, we

should welcome every such effort to *fix the picture,* as it were, to amber the story and its meaning in books that may preserve them for us in imperishable form.

GEORGE B. EAGER.

The Study of the Miracles. By Ada R. Habershon, author of "The Study of the Parables," etc. Morgan & Scott, Paternoster Buildings, London, England. Pages 310. Price 6s.

The purpose of this volume is neither apologetic nor exegetical. Miss Habershon sees no call for another book in either of these departments. She has undertaken rather a collection and analysis of the various kinds of miracles in the Bible taken as a whole. She touches upon various points both in apologetics and exegesis. There is a good deal to learn from this orderly arrangement of the facts presented in the book. One cannot agree that the author always hits upon the true explanation of the phenomena. Indeed, more frequently she offers no explanation at all, but frankly accepts the actual working of God at every turn. After all, this position is strongly reinforced by much modern scientific teaching. It is a good thing to have in a handy attractive volume all the data about Scripture Miracles. It at any rate shows how impossible it is to eliminate the miraculous element and have anything left that is worth contending for at all. Miracle is no doubt a term of varying definition in different ages, but the fundamental idea is the actual hand of God in the affairs of the world.

A. T. ROBERTSON.

God's Oath. A Study of an Unfulfilled Promise of God. By Ford C. Ottman, Author of "The Unfolding of the Ages," etc. New York. 1911. Hodder & Stoughton, George H. Doran Company. Pages 278. $1.25 net.

The promise in question is that to David of an everlasting throne and kingdom. The position is maintained at length and with great dogmatic seriousness that this promise is absolutely unconditioned, has never yet been fulfilled, must be taken with

strict literalness. Hence there must be a Jewish Age that is to follow the Gentile Christian Age and the Assumption of the Church. Like all such works, this one urgently insists on absolute and cold literalness for such passages as sustain its own thesis while it deals with great freedom with others that must be spiritualized or modified to fit the scheme of the author.

It must be said for this work, however, that it is one of great moderation and conservatism, as compared with similar works. Its analysis and outlines of Jewish history are able and suggestive. Its tone is, of course, reverent in the last degree.

Traits of the Twelve. By Edwin A. Schell. Jennings & Graham. Cincinnati. 1911. 369 pages. $1.50.

The author is enthusiastic in his purpose to rescue the pictures of the Twelve from obscurity. It is not hard to do with Peter, Andrew, Thomas, James, and John. But the task is very difficult for the rest. There are legends about them. As a matter of fact, Dr. Schell confines himself pretty closely to the New Testament. He has made a success of his effort to interpret their growth under the teaching of Christ. The book is discursive in style, but has some good points.

The Holy Gospel. A Comparison of the Gospel Text as it is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America. By Frank J. Firth. Fleming H. Revell Co. New York. 1911. 501 pages. $1.00.

Here one is able to compare the Authorized, the Revised, the American Standard, and the Douay at a glance. It is very convenient, indeed. There is also a brief history of the English versions. This volume includes the Four Gospels,

Die Schriften des Alten Testaments, in Auswahl neu übersetzt und für die Gegenwart erklärt. Von Prof. Lic. Dr. Hugo Gressmann usw. 15-17 Lieferung. Göttingen, Vondenhoeck und Ruprecht, 1911.

P. Volz translates and explains selections from Job, Proverbs, Ecclesiasticus (Jesus Sirach), and Ecclesiastes. W. Stärk trans-

lates and discusses certain selected Psalms, the Song of Solomon, and other related lyrics. The price of the first part is M. 4.20, and of the second, M. 4.80. The work may be had of Lemcke & Buechner, New York. The translations and comments give evidence of acquaintance with the most recent phases of criticism.

Theologischer Jahresbericht. Dreissigster Band, 1910. Das Neue Testament. Bearbeitet von Brückner. M. Heinrius Nachfolger, Leipzig, Germany. Pr. 60 pf.

The Theologischer Jahresbericht is edited by Drs. K. Krüger and M. Schian, of Giessen. The New Testament part is prepared by M. Brüchner, and is remarkably complete and very valuable. The leading books on the New Testament during 1910 are given, as well as the leading articles in the reviews. It is a comfort to have this bibliography.

Prisca of Patmos. A Tale of the Days of St. John. By H. C. McCook, D.D. The Westminster Press. Philadelphia. 1911. 318 pages. $1.25 net. Postage 12 cents.

This very interesting story is beautifully illustrated. It gives a graphic picture of the trials of Christians in the reign of Domitian, and thus helps one to understand the life of John, the Apostle, and the reason for his exile in Patmos.

III. PRACTICAL THEOLOGY.

The International Lesson System—The History of Its Origin and Development. By John Richard Sampey, D.D., LL.D. Fleming H. Revell Company, 1911. pp. 363. $1.50 net.

Professor Sampey has put the world in his debt—particularly the Sunday School world—by the preparation of this painstaking volume. The work was first delivered as a course of lectures before the faculty and students of the Southern Baptist Theological Seminary, February 6-10, 1911, and is now published, with a brief but illuminating introduction by Bishop Vincent, who, as the book of Dr. Sampey shows, was one of the

founders of the "International Uniform Lesson"—B. F. Jacobs being another. The volume is appropriately dedicated to these two pioneers. The captions of the five leading chapters will suggest the scope of the work: I. From Robert Raikes and William Fox to John H. Vincent and B. F. Jacobs; II. The Genesis of the Int rnational Uniform Lesson; III. The Period of Triumphant Expansion; IV. The Period of Growing Criticism; V. The Demand for Graded Lessons

Professor Sampey's connection with the Lesson Committee since 1895, (when he succeeded Dr. John A. Broadus as a member of the Committee) has given him ample qualification for preparing this useful volume. The story, though involving many details, is never dry, but is interesting to the end. The new generation can discern in this treatise, how much the Sunday School world owes to the patience and persistence of those early leaders who brought order out of chaos, and made the work of the Bible School respected throughout the earth. Professor Sampey sets forth with clearness, the problems that have arisen, and with judicial fairness the criticisms to which the International System has been subjected. It will be years to come before another such treatise will be necessary—so well has the author performed his task. The Appendix is unusually long; contains a list of the Uniform Lessons from 1872—1912, as well as the Special and Graded Lessons from 1896 to the present. This will be useful for reference. Pictures of the International Committeemen from the beginning to the present lend interest to the book.

EDWARD B. POLLARD.

Peloubet's Select Notes on the International Sunday School Lessons for 1912. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, A.M. W. A. Wilde Co., Boston. 1911. $1.00.

For thirty-eight years Dr. Peloubet has been providing the Sunday School world with an annual on the International Uniform Lessons. That his work has been superbly done is witnessed by the ever increasing demand for his "Select Notes." He has

a talent for elucidation, illustration and application. The present volume has not been surpassed by any annual in the entire series.

There are four full-page half-tone pictures and over one hundred illustrations in the text. We have a graphic chart, and brief harmony of the Life of Christ and an admirable Bibliography. Each lesson presents us with some "Suggestions to the Teacher and his Class," "Round Table Topics," "Plan of the Lesson," "The Lesson in Art," "The Lesson in its Setting," "The Teacher's Library" and "The Lesson in Literature."

For nearly twenty years the writer of this review has used Peloubet's Select Notes with growing interest and profit.

BYRON H. DEMENT.

The Christ, the Church, and the Child. By Carey Bonner, General Secretary, Sunday School Union. London, 1911. James Clarke & Co. Cloth boards. Crown 8vo. 2/6 net.

The American psychological experts, like Coe, Starbuck and Hall, now have a worthy English colleague in Secretary Bonner, of the Sunday School Union, London.

The alliterative title of this fresh and practical volume was the theme recently discussed by Mr. Bonner on the Ridley Lectureship, in connection with the Regent's Park College, London.

The book contains four lectures which are sub-divided into twenty chapters.

Lecture I. Beginning at the Springs; Lecture II. The Sunday School as an Instrument of Religious Education; Lecture III. The Church as a Training Place for Character and Conduct; Lecture IV. The Minister's Personal Leadership of his Young People. Mr. Bonner is a close observer of current movements in the religious sphere and a writer who makes you see the needs of the hour and the most effective agencies for moral and spiritual transformation. He knows how to deal with existing conditions, and is therefore helpful to all who wish to know that they may do.

Chapter II, on the Formative Years, is exceptionally valuable. It contains the results of some original investigation conducted by Mr. Bonner, to ascertain the age and agencies of conversion. Such investigations will make England less dependent upon "the daughter race" for data in religious psychology. In the main his results are confirmatory of those reached by American psychologists, yet there are striking differences, due chiefly to national traditions, ideals and environment. "Seventy-three per cent. of those who come to religious decision are 18 years or under." "It is worth noting that, nationally, the mean life-time is forty-six years. If we take half of this, twenty-three years, then the percentages are remarkable, showing that 89.12% of the male, and 94.82% of the female, religious decisions, take place before this age."

Of the 4,000 cases examined, 86% of the males and 87% of the females reported their conversion at definite ages.

The estimate given by 400 ministers of the proportion of Sunday School Scholars in new church members received during the past three years is 48%.

Of 300, who mentioned the most direct cause of the religious change, 119 named the home and 104 church and school agencies combined. This speaks well for the Christian training in the English home.

Many are the Christian workers on both sides of the Atlantic who will be grateful to Mr. Bonner for his illuminating discussion.

BYRON H. DEMENT.

Sunday School Essentials. By Amos R. Wells. W. A. Wilde Co. Boston and Chicago. $1.00.

Few men have written more extensively or more wisely on Sunday School principles and practices than has Mr. Wells, author of Sunday School Problems, Sunday School Success, etc. In his new book, Mr. Wells endeavors to present what every Sunday School teacher and superintendent needs the most in order to win success. The author says that "the thoughts and

plans in these pages all come out of actual Sunday School work." No reader of the book can doubt the truthfulness of this statement.

Mr. Wells is very simple and direct. He does not take flights. You never doubt what he means, even though you should not agree with him, not, however, a frequent occurrence.

There are thirty-nine chapters dealing with more than that many phases of our complex Sunday School system. Mr. Wells takes up a vital point in Sunday School organization, equipment, administration and efficiency, and says a few or many sane and pertinent things, and then proceeds to something else—not a bad plan for both speakers and writers. This book would make a valuable Christmas present to a teacher, superintendent or pastor.

BYRON H. DEMENT.

Men and Religion. Published for the Men and Religion Forward Movement by the Young Men's Christian Association Press, New York. 1911. Cloth, 168 pages. $1.00 net.

A timely volume defining "The Men and Religion Forward Movement," answering the question, "Whence did it arise?" and setting forth in notable addresses its plans, purposes and prospects. Of this movement, founded on and developed in prayer by men prominent in the business, social and religious life of two great nations, and having as its main objective to increase the active membership of men and boys in the Christian churches of this continent, Hubert Carleton may be excused for saying in the Introduction: "Under the blessing and power of God it will be the greatest contribution of which any man can conceive to help mane the kingdom of this world the Kingdom of our Lord and His Christ." "What it is not" is as significantly set forth as "What it is." "It is not in itself a movement for Church unity." It involves that peculiar and well-nigh unique kind of co-operation whereby each one, in reaping his own harvest for Christ, fulfilling his own responsibility and doing his own work, will be doing exactly what the plans for this

movement require him to do. In addition to others of merit, here are especially significant addresses by John R. Mott, on "The Cost," by F. L. Thompson, on "The Program," by Charles W. Gilkey, on "The Adolescent Boy and Religion," by Ira Landrith, on "A Revival from the Pews," by Geo. C. Robinson, on "The Bible Emphasis," by Graham Taylor, on "The Social Emphasis", and by Fred B. Smith, on "The Evangelistic Emphasis." The book will richly repay reading and study just now.

GEO. B. EAGER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. Hodder & Stoughton, New York., Geo. H. Doran & Co. 1911. Cloth, 163 pages. 75 cents, net.

Professor Hoyt, already favorably known by his books on "The Preacher" and "The Work of Preaching," does the public, and young ministers especially, a fresh service in this book, which has grown out of a recognized demand for a deepening of the devotional spirit in the public services of the church. It has long been seen and often said that the tendency in non-liturgical churches is to lay such emphasis upon the sermon as to cause other parts of public worship to be slighted. This is a most laudable attempt to show both how important it is to make the whole service unified in its contribution to the soul of the worshipper, and how by wise and devout attention to the various parts of the service this may be done. In view of the prevailing flippancy and lack of reverence of the age such a book is thrice welcome.

GEO. B. EAGER.

Instrumental Music in the Worship, or the Greek Verb Psallo. By M. C. Kurfees, Associate Editor of the Gospel Advocate. McQuiddy Printing Co., Nashville. 1911. Pages 288.

The author is pastor of one of the Disciples' Churches in Louisville, of the stricter type. He holds (p. 244) that instrumental music is inconsistent with the fundamental principle of Camp-

bell's "Reformation." On that point we are not able to speak. The author (p. 111) holds that even if harps are used in heaven they are unlawful and sinful in a church on earth. He is probably correct in saying that instrumental music is not commanded in the New Testament. It was a part of the temple worship. But it is a long step to say that instrumental music is sinful. But Dr. J. W. McGarvey held this view. This is one of many points on which the Disciples are divided.

A. T. Robertson.

Christ on Parnarsus. Lectures on Art, Ethics, and Theology. By P. T. Forsyth, Principal of Hackney College, London. George H. Doran Co., New York, 1911. 297 pages. $3.00 net.

Principal Forsyth is one of the ablest writers on religious subjects. He is very prolific also. In his earlier books his style was at times complicated, due to the rush of great thoughts more rapidly than he could express them.

In the present volume there is the same brilliancy of thought and more directness and simplicity of expression. Striking sentences meet one at every turn. The richness of Dr. Forsyth's culture appears in a special manner in Christ on Parnassus.

In Greece we see art as master of religion or almost identical with it. In India we find religion with little art. It is Christainty that has shown how art is best subordinated to religion. Art is a poor master, he says, but a good servant. Greece was supreme in sculpture, architecture, and poetry, but deficient apparently in music and painting. With Christianity all the arts have flourished. Dr. Forsyth holds that Greece is a good reply to those who advocate are merely for art's sake. The book is a bold plea for the supremacy of Christ in the realm of art for art's own sake. Christ is Lord of the whole man. The book is up to the best work of Dr. Forsyth, and that is great praise.

A. T. Robertson.

The Qualities of Men: An Essay in Appreciation. By Joseph Jastrow. Houghton-Mifflin Co., Boston and New York, 1910.

This little volume is the by-product of the work of the author in the preparation of a book on "Temperament and Character." If his motive in giving it to the public was to whet the appetites of his readers for the larger volume, his purpose has been accomplished. No one can read it without a desire for the promised major work. To begin with, its style is charming, and the men who are writing for the enlargement of our scientific knowledge should not count this a matter of no moment, for a rich and entertaining style does not hurt the science and will secure for it a reading by many who, while they appreciate the scientific values of a book, rebel at having to secure those values at the cost of constant literary disgust.

Again, the thought of the book is illuminating and suggestive. There are two general principles elaborated in it. First, the differentiation of human quality has its rise in the sensibilities—responsiveness to the environment. Second, the environment, particularly the social environment, acts as a selective influence, determining the development of certain qualities and the discouragement and repression of others. In a given social environment certain qualities receive the highest appreciation, and men of that type come to the highest positions of influence. Thus is created a tendency among those living in that society, to cultivate those qualities and neglect others. Men are rated according to the degree in which those qualities are realized in them. In this way social ideals and standards are set.

The author makes a vigorous and timely application of these principles to the problems of education.

We are tempted to indulge in lengthy quotation; but we forbear. We advise our readers to get the book.

C. S. Gardner.

The Church and the Changing Order. By Shailer Mathews. Macmillan Co., New York, 1909. $1.50 net.

The underlying thought of Dean Mathews here is that the Church is in a real crisis and needs to define and adjust its attitude toward the formative forces of life and society, at work now as at the first and ever since. A "new age" he thinks, is imminent, and the final results of the transition no man dare forecast. This becomes then, for ministers and men in general, more than an academic question—it is "a matter of life and death, both for the Church and the new social order." The multitude of books of this strain, dealing with the social crisis in a serious and religious, as well as more or less scientific way, is a sign of the times. It is cheering to find Dr. Mathews, as well as others of equal insight and breadth of vision, avowing their belief that Christianity is no dying faith, but is splendidly vital and full of the power of a genuine rejuvenescence. We have found this to be one of the books in this trend that will bear rereading and earnest study.

GEO. B. EAGER.

Social Adjustment. By Scott Nearing, Wharton School, University of Pennsylvania. New York. 1911. The Macmillan Co. $1.50 net.

This is a serviceable book. It is not original, nor profound; but conveniently gathers together a very considerable number of social facts and statistics as to some of the most important present-day problems and discusses them in an intelligent and generally discriminating way. The author's position is progressive but not radical. In his classification of maladjustment, he distinguishes two classes: 1. Those which are remediable through the awakening of the social conscience; such as uniformity in education, low wages and standards (of living), congestion of population, dependence of women, menace of large families, decadence of the home, short duration of the working life. 2. Those regarding which the social conscience has already been awakened, and which are immediately remediable by legis

lation; such as overwork, dangerous trades, industrial accidents, child labor, unemployment. He places great emphasis upon the need for developing the sense of social responsibility. In this he is unquestionably right. The agencies upon which he relies to develop this are the Labor Union movement, social panaceas (such as Socialism), certain reform movements, journalism and authorship, and the educational system. The Church, he thinks, has greatly declined in influence in our modern life; and, he says, "the Church may still be relied upon, to a very limited extent, for an emphasis on social responsibility." If this is true, the Church is in a sad way, truly. That there is some justification for the remark is certainly true; but it is the conviction of many minds that before the sense of social responsibility is ever adequately developed, the Church will have to awake to a realization of its social mission in this age and become the chief agency in the process. At any rate, it is becoming clearer all the time, that only in this way will the Church retain its primacy among the socializing agencies, or regain the measure of it which may have been lost.

This is a good book, helpful for preachers.

C. S. Gardner.

Women and Socialism. By August Bebel. Translated by Meta S. Stern. New York. Socialist Literature Co. 1910.

Bebel is the great leader of the Social Democrats of Germany, and the ablest representative in this generation, perhaps, of that type of socialistic thought. The book is of great value in two ways: 1. It is an authoritative presentation of the view of woman, held by materialistic socialism. 2. Apart from the serious errors of this socialistic philosophy, the book contains much valuable material in the way of historical and scientific discussion of the treatment and status of women in the past and present, and of the modifications of family life under varying economic conditions.

Bebel adopts the theory of primitive promiscuity, followed by the universal prevalence of the matriarchate, as advocated by

a number of sociologists, particularly by Morgan. That theory has been hopelessly discredited by more recent investigations. Likewise, he is a firm adherent of the doctrine of the economic interpretation of history—a theory which also seems to be falling into disrepute as sociological investigation proceeds. These two scientific errors, together with the author's anti-religious views, are very much in evidence throughout the book, and mar it very seriously. It represents the views of the extreme atheistic, materialistic socialists.

C. S. Gardner.

Christian Counsel. By David Smith, M.A., D.D. Geo. H. Doran Co., New York. Cloth, pp. 226. $1.50 net.

The Londonderry preacher (author of "The Days of His Flesh") gives us under this commonplace title a rather unique product of his consecrated brain and heart. For five years or more he has conducted in *The British Weekly,* a sort of anonymous confessional, a correspondence which he recognizes as an important part of his work as a Christian minister. Many letters he could and did answer publicly; many more, "too sadly numerous," were of such a nature that it was impossible to deal with them openly—"stories of sin and shame and suffering, told in secrecy"—and they were answered privately. Now, yielding to request, he publishes selections from this correspondence. Out of the mass of such letters and answers he gives us a number classified under such titles as "God," "The Church," "The Ministry," "The Scriptures," "The Christian Life," etc. An exhaustive treatment of these subjects is not to be looked for in such letters, but what he gives is strictly personal "Christian counsel," and it is often wiser and more winsome for being put in this form.

It is a very tender, true, pastoral heart—kind and gentle, with somewhat of a leaning to the wistful and sad, but always corrected and illumined by ample learning and a saving sanity, that speaks to us here; and he always appeals to us, even when we disagree with him, as sometimes we must. Take this as a

sample of his wisdom and charity from a chapter on "Cranks": "Let them 'gang their ain gait.' Never take notice of their eccentricities. * * * Never argue with them. Just listen to them good-humoredly, then talk about something else. You recall how Diogenes, the Cynic, to demonstrate his contempt for creature comforts, once stood out in the pouring rain to the admiration of the passersby, until Plato came along and told them that if they took no notice of him, he would soon go home and make himself comfortable." * * * "I confess to a certain sympathy with cranks. * * * There is a reason for their being what they are, and depend upon it, if you knew the reason, you would look upon your troubles with other and kinder eyes. 'To understand is to pardon,' is a true saying of Madame de Stäel."

GEO. B. EAGER.

The Land of Living Men. By Ralph Waldo Trine. New York. Thos. Y. Crowell & Co.

Mr. Trine is well known as the author of a series of books which treat in an attractive way the mystical side or aspect of our life. The best known, perhaps, of the series is the one entitled, "In Tune with the Infinite." In this volume he addresses himself to the social life. His discussions of social questions is not intended to be scientific, but popular. The style is clear and free from all technicality. He keeps in touch with facts all the way through, but there are no burdensome and tedious statistics. He succeeds in giving one the impression that he is well acquainted with the statistics and masses of facts which have been accumulated by social investigators and workers; but his aim is to talk about these conditions in such a way as to interest the common man. There is no radicalism apparent in the tone of his utterance; it is not a propaganda of revolutionary methods, but his thinking is distinctly socialistic in its trend and implications. Those who wish a book dealing with present-day social questions in this spirit, and along these lines, would do well to read it.

C. S. GARDNER.

Ten Reasons for Tithing. By Henry W. Fancher, Pastor Baptist Tabernacle, Mobile, Alabama. Mobile. 1911. Press of Wood Printing Company. 127 Pages.

With clearness and forcefulness, Mr. Fancher has stated his case. His ten reasons are "interest on principal," "exemplified by Patriarchs," "incorporated in law," "enjoined by Christ," "example to giver," "expands the giver," "evinces his faith," "enlists protection," "enriches possession," "enlarges contribution." A striking array of Scripture texts is brought forward and cogent arguments enforce their teaching. One must occasionally dissent from the use of Scripture and find fault with the argument; but usually only antagonism to the thesis will withold assent. The attitude of polemics on the part of the writer is too evident for persuasion. It must be said, also, that there is more of legalism in the argument than is best for the free action of the principle on which the author falls back fundamentally all along. Nor can one believe that tithing insures great material possessions or that this would be a religious motive for the practice even if true. Christ's attitude toward law is not quite correctly apprehended. But in spite of minor faults the argument is powerful and the thesis is one that ought to be accepted on principle by every man.

W. O. Carver.

The Fear of Things. By Rev. John A. Hutton, M.A., author of "The Authority and Person of Our Lord." Geo. H. Doran Co., New York. 1911. Pages 204.

The Rev. J. Stuart Holden, of London, is editing a series of volumes of sermons entitled "Preachers of To-day." He has made no mistake in including Mr. Hutton. He is a real preacher. He knows how to take the Word of God and apply it to modern conditions. In the present volume the famous Glasgow preacher deals with the personal religion of comfort in a fresh and helpful way. The sermons are short and crisp, and they ring true to the needs of the soul. Mr. Hutton is a favorite of

the preachers at Northfield. He understands preachers and he understands the average man. The book is rich food for the soul that hungers after God, who is the only shelter in the time of storm.

A. T. Robertson.

Preludes and Interludes. By Amory H. Bradford. New York. 1911. Thomas Y. Crowell Company. xii+107 pages. $1.00 net.

Among the foremost preachers of this generation was Dr. Amory H. Bradford, for forty years pastor at Montclair, New Jersey. His definite religious experience, his catholic spirit, his power of incisive utterance made him one of the most frequently quoted men of our day. What a pity it is there are not more ministers of such power and purpose that, like Dr. Bradford, Dr. Cuyler, Dr. MacArthur, to name no more, remain for a lifetime in one pastorate and grow to the end.

During the last year of his pastorate, when his physical strength was going and the lights of earth's fair life were losing in the brighter gleams of the glory celestial, Dr. Bradford was unable to preach and often unable even to be present at the church. In order to continue his ministry to the end he wrought out short messages on vital topics, which were printed from time to time in the calendar of the church, or, if he was able, read from the pulpit by him. He said that he expended on them more time and thought than on a sermon, which is perhaps to be understood relatively. In accordance with his own wish and plan these are now given to the public and constitute the great pastor's maturest message to his members and to men everywhere. There are two dozen short sketches including "The Pastor's Creed," with which they open, but which is subdivided in seven items. Among topics discussed are "Man—the Child of God," "Sin," "Prayer," "Justification by Faith," "Miracles," "Conscience," "The Holy Spirit."

W. O. Carver.

The Unification of the Churches: A Present-Day Study. By Daniel W. Fisher, D.D., LL.D.; Author of "A Human Life." New York. 1911. Fleming H. Revell Company. 93 pages. 50 cents net.

There is a great deal of discussion of "Christian Union," much clamor for it, and not a little effort to make it effective in union of churches. Not many who set before them this ideal have faced in calm and analytical fashion all the issues involved as has Dr. Fisher in this fine little volume. In three chapters he faces, "The Problem" as seen first, in the fact and reasons for the present disunion; second, in the good and the ill of the disunion; and third, in the principles and methods along which alone union can be effected. Then three chapters recount the progress made and making toward union in Christian countries and on mission fields, with an outlook on the situation. There is no indulgence in impractical visions, no clamor for union that is superficial and based on mere compromise. It is a sane discussion which every one seeking union should read. The author is sure that union will not come in the recognition of "the historical Episcopate", nor by the acceptance of "only one method of valid baptism." It is quite true that the two most solid hindering bodies of Christians are the Episcopalians and the Baptists. Let us hope that by the time the other larger denominations have removed their barriers and come together the way may be open for Episcopalians and Baptists to enter upon active and thorough fellowship with their brethren. Meantime all need to recognize that in whatever measure any of us are dominated and informed by the one Spirit of Christ we are in His Church and in a unity.

W. O. Carver.

The Value of Contentment. Edited by Mary Minerva Barrows; Introduction by Mary E. Wilkins. New York and Boston. 1911. H. M. Caldwell Co. xii+205 pages.

The editor of this volume was not easily satisfied, however contented, in her work of compiling the best words men have spoken on this topic. From two hundred and fifty authors she

has drawn with wisdom. Not all the words she quotes are true words, of course, or tell the true way and worth of contentment, but here one finds what many have thought and felt and then set down in verse or prose. Then an index was not forgotten. One cannot understand or quite forgive that no word is here included from Solomon or David, Paul or John—nor Jesus.

On their part the publishers have produced one of the most exquisite volumes to be found, a very dream of beauty.

Temptation; What It is, and How to Meet It. By Philip E. Howard. Philadelphia. 1911. The Sunday School Times Company. 16-mo. 96 pages.

This little volume is one of such spiritual insight, so born of experience and so practical in its teaching that one could wish that every one might read it, confident that all who want to be clean and pure would find help in it. For all it is so small a volume, it touches upon its subject at a remarkable number of points, and always vitally and practically.

A Christian's Habits. By Robert E. Speer. Philadelphia. 1911. The Westminster Press, Presbyterian Board of Publication. 114 pages. 50 cents; 5 cents postage.

This is a beautiful little volume in artistically ornamental binding, and with decorated pages. Mr. Speer is widely known as a man of spiritual power and persuasion. He has here written simply and helpfully of the habits of duty, prayer, thought and spiritual attitudes which a Christian ought to cultivate. And he has given useful suggestions for acquiring these habits. There are eleven habits discussed in thirteen chapters, with an initial chapter on "The Place of Habit."

Our Primary Department. By William D. Murray. The Sunday School Times Company. Philadelphia. 60 cents.

Mr. Murray is the efficient superintendent of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J., and out of a wide experience has presented to the public an admirable treatment of the most fundamental aspects

of successful work in the Primary Department of the modern Sunday School. The booklet (140 pp.) is intended for all who deal with the religious education of children, whether teachers or parents. The presentation is vivified by a local coloring, but the evident principles are of universal application. Note some of the topics: Our Equipment, Our Program, How We Teach the Lesson, Our Missionary Gifts, Our Cradle Roll, Our Birthdays, Home Co-operation and Talks to Parents. It is up-to-date and has the tingle of vitality in every chapter.

One Hundred Bible Stories. By Robert Bird. Chas. Scribner's Sons. New York. 1911. 356 pages.

The stories all belong to the Old Testament. The book is beautifully illustrated and is a most attractive volume for children. Mr. Bird has a distinct gift for telling Bible stories.

Illustrations of the Beatitudes. By Sadie Eastwood. Philadelphia. 1911. The Sunday School Times Company. 66 pages. 60 cents net.

Fourteen lessons for primary teachers to use in teaching the Beatitudes. There are stories to use in approach, in illustration, and in application. They are good stories, and usually very pertinent, and well applied. Children of the intermediate grades can read the stories themselves with profit and pleasure. For actual teaching it would be desirable to use the Scripture relatively much more than is indicated in the lessons as printed. But that could, perhaps, be taken for granted.

Selections from the Confession of St. Augustine. Newly translated by W. Montgomery, B.D. Cambridge University Press. In America, G. P. Putnam's Sons. 16-mo. xxiv+271 pages. 45 cents net.

This neat, attractive little volume is designed for place in a Devotional Library, and well deserves such place. It contains the biographical portions of the confessions with certain omissions by which the work suffers nothing, Augustine's self-examination and some detached prayers and meditations. A brief Introduction outlines the main events of Augustine's life.

Henry Drummond: A Study. By Philip L. Jones, author of "A Restatement of Baptist Principles," "Script and Print," etc. Philadelphia, 1911. The Griffith & Rowland Press. 41 pages. 25 cents net.

This is an essay in appreciation, and deals largely with the criticism and opposition aroused by Drummond's lack of orthodoxy, to show its injustice and to plead for fraternal recognition of the common message in the many messengers of God.

The Lesson Analyzed, for 1912. By Philip W. Crannell, D.D., President Kansas City Baptist Theological Seminary. The Western Baptist Publishing Co. Kansas City, Mo.

Dr. Crannell gives, in this pocket edition of the Sunday School Lessons for 1912, helpful explanatory and suggestive notes, a brief harmony of the lessons, daily Bible readings and prayer meeting topics. The Scripture text is printed, and three pages are devoted to each lesson.

B. H. DeMent.

The Future Citizen. By F. A. Myers. Boston: Sherman, French & Co. 1911.

This book is a string of fragmentary and disconnected discussions of almost everything that people are talking about today; some of them are fairly intelligent and some of them fairly stupid.

God and Life. By John Hunter. New York: The Macmillan Company. $1.75 net.

One of the most thoughtful and vital series of sermons that have appeared in a long time. Great themes are treated in a truly serious and dignified way, and in a way that brings great truths to bear upon living issues.

Key-notes of Optimism. By Calvin Weiss Laufer, A.M. Boston: Sherman, French & Co. 1911.

"This is distinctly a book of inspiration, sunlight and good cheer." This sentence from the preface very well characterizes this series of brief fragments—apparently extracts from ser-

mons, each followed by a short prayer. There is no special depth or freshness of thought; but the old commonplace truths which are the bases of healthful, joyous living are well expressed.

Saved by Hope. By J. Sparhawk Jones. Philadelphia: The Westminster Press. 1911. $1.08 net.

An excellent series of fifteen sermons, beautiful and vigorous in style, elevated in spiritual tone, and strong in thought. Well worth reading.

Aunt Hope's Kitchen Stove, and the Girls Around It. By Lillian Clarkson West. The Stewart & Kidd Co., Cincinnati. 1911. Pages 324. Price, $1.50 net.

This book is an account of down-town work with girls in the factories and stores of St. Louis, who have many temptations. Those who are engaged in similar work will find the book of value.

Suggestive Passages for Christian Workers. Philadelphia: Presbyterian Board of Publication. 5c; $2.00 per hundred.

This little leaflet (14 pages) is mentioned because it is so remarkably well arranged, so complete and consequently likely to be so useful to personal workers.

IV. CHURCH HISTORY.

History of Ethics within Organized Christianity. By Thomas Cuming Hall, D.D. New York. Charles Scribner's Sons. 1909. Pages 605. $3.00.

In modern times the emphasis is more and more placed on the ethical and practical in Christianity. These features have in fact never been lost sight of entirely, but during the Middle Ages they were greatly obscured behind the more immediate interests of the political papacy and the dogmatic philosophical theology. The supreme interests of men centered in the specu-

lative and political. We have, therefore, an abundance of histories of doctrine and the other external features of the Christian Church, but until comparatively recent times little has been done toward the history of ethical theory and practice.

The work which lies before us is an attempt at the history of ethical theory within organized Christianity. "It is with the ethical theory and the ethical ideals we have in these pages to concern ourselves." p. 6. In this work the author claims "that he has gone directly and critically to the sources, and sought at first hand to understand the work of those whom he reviews. He has sought to estimate the ethical progress of the past as objectively and fairly as possible." p. vii. One can easily believe this as well as the further claim that the volume is "the labor of several years," for it manifests a wealth of the fruits of toil and learning that are rare in American scholarship.

The author very properly begins his treatise with an estimate of the factors which prepared the way for the planting and progress of Christianity—the classic Grecian contribution, the contributions of Hellenism, that of the Romans and that of the Old Testament. These furnished the background of ethical theory and practice upon which, and in the midst of which, Christianity lived and worked. The whole course of Christian history in its ethical features as well as in other respects, was profoundly influenced by these factors. One cannot understand Christianity without a good knowledge of the world in which Christianity did its work.

Following this section is a treatment of New Testament Ethics under the four divisions of "The Ethics of Jesus," "of Paul," "of the Johannine Interpretation of Jesus," "of the Other Canonical Writings." It is with this portion of the work that the more conservative scholars will find most fault. A rather advanced position from the standpoint of American scholarship is taken on most questions of higher criticism, though no great fault can be found with the author's conclusions as to the ethical content of the New Testament.

Passing out beyond the New Testament into the ever-widening stream of Christian history the author deals with the re-

mainder of the field under the general headings "The Ethics of the Early Church," "The Old Catholic or Bishop's Church and Its Ethics," "The Militant Papacy and Its Ethics," "Scholasticism and Its Ethics," "The English Reformation and Its Ethics," "The Continental Reformation and Its Ethics" and "The Merging of Churchly and Philosophical Ethics—A Summary." These titles will indicate the scope and completeness of the work and to some extent its standpoint. It is not easy to see why the English Reformation should have been treated before the Continental on which it leaned.

On this part of the work the author has put an enormous amount of labor. All the important Christian writers have been made to contribute their ethical content. No important one is omitted. Footnotes with biographical sketches, together with lists of pertinent works (editions, texts and translations), and extensive bibliographies add greatly to the value of the work.

The author reaches the conviction that Ethics must finally stand upon the same basis as other sciences. Not the assurance of some external authority, be it that of Church or the Bible, is the final basis of Ethics; but the scientific treatment of human experience, stimulated and enlightened by all possible sources of spiritual enlightenment. He admits that the element of uncertainty and mutability thus introduced into a field where the heart so eagerly desires certainty, is extremely painful and disconcerting. But he also maintains that it is the surest safeguard against the subtle refinements of casuistry and the deadly paralysis of finality, and is in fact, the only basis for moral progress. "The false assurance of an absolute in ethics has been a hindrance to the formation of new ideals. They have had to shelter themselves almost sneakingly under the cover of misinterpretations of the past." (p. 573.) He also believes that we have at length reached the place where ethics on the basis of authority is already a thing of the past. "All authoritative absolutism, whether ecclesiastical or Scriptural or rationalist, has gone. * * * In law and ethics, in theology and philosophy, the ghosts of the absolute still haunt us, but they are shadowy with the twilight

of a rising day." (p. 574). "Only the truth can make us free, and that truth, in ethics as in all other sciences, can be won only by hard work on the materials of human experience." (p. 575.)

The book is a great one and whether one agrees with the conclusions in specific cases or in general, it must be reckoned with in all future works on Christian ethics.

W. J. McGLOTHLIN.

John Smith, the Se-Baptist, Thomas Helwys, and the First Baptist Church in England, with Fresh Light upon the Pilgrim Fathers' Church. By Walter H. Burgess, B.A. London, James Clarke & Co.; Pilgrim Press, Boston, Mass. 1911. 359 pages. 5 shillings.

Last summer the English Baptists celebrated the three hundredth anniversary of the planting of the first Baptist Church in England. The two most important men in the performance of this work were John Smith and Thomas Helwys. It is, therefore, an opportune time for a renewed study of these men. This is especially true since we have known comparatively little about Helwys and the whole event has needed further illumination. It is safe to say that the volume under review is the most important publication dealing with the early history of the English Baptists to appear since the publication of the two volumes by Evans. The author has made a renewed study of the sources, including archives, manuscripts and rare and widely scattered publications, and brings the results of that study to the public in a very clear and succinct style. Extensive extracts are made from important documents which are difficult of access, and, though he has not been careful to avoid modernizing these documents, this is an important feature of the book. One is allowed to see with his own eyes just what these ancient worthies said on the great themes that divided and stirred them.

The work is particularly valuable in giving us many details of the lives of Helwys and Murton, hitherto little known, and in setting forth the relations of these English Anabaptists to other English Separatists and to the Mennonites. Conclusions are not markedly different from those of preceding writers who have

dealt with the same subject. The value of the work lies rather in the direction of fulness. The dates of Smith's union with the Separatists, his adoption of Anabaptist views, and of the return of Helwys and Murton to England, are set somewhat later than the usually accepted dates, but not without reason. The fact that this movement in its more Baptistic features was distinctly a layman's movement is very properly emphasized more than hitherto. Helwys and Murton were both laymen, the first confession was drawn up by laymen, laymen were permitted to perform all ministerial functions, preaching and defensive writing were by laymen. It is very important to have this feature of early English Baptist history emphasized again in this age of the layman, for the Baptists have not always escaped the blighting effects of ecclesiasticism. The work is an exceedingly valuable addition to the literature of Baptist and Congregational history.

W. J. McGlothlin.

The Reformation Period. By Henry Gee, D.D., F.S.A., Master of University College, Durham. Methuen & Co., London. 267 pages. Price 2/6.

This volume is one of the series of "Handbooks of English Church History" issued under the general editorship of John Henry Burn, B. D. The author, Dr. Henry Gee of Durham, is one of the greatest of living English church historians. His accurate work in his "Documents Illustrative of English Church History" and in other volumes is an assurance of the high quality of this. He was already well acquainted with the most important documents bearing on the history of the Reformation when he began the preparation of this volume which has been written from the sources. He is not only acquainted with the historical material which relates to the period, but is also broadly sympathetic with all phases of English life of the period. He possesses both the ability and the disposition to understand and sympathize with parties and opinions with which he sharply disagrees. In only one instance does he seem to fail, that is with reference to the Dutch Anabaptists who swarmed into England

in the reign of Henry VIII. He speaks of them as a "danger to religion," "a medley of various distempered beliefs", (p. 125), "the distempered Anabaptists of Elizabeth's days", (p. 250), showing that prejudice has saved him the trouble of trying to understand them. With such expressions uttered by a respectable historian at the end of the first decade of the twentieth century it is pleasant to contrast the views of such historians as Lindsay, Harnack and others equally reputable, who have taken the trouble to understand the Anabaptists and have thereby learned that many of the best things for which the modern world is striving were the main contentions of the Anabaptists in the sixteenth century. On the other hand the author's great sympathy for the Roman Catholics will not be shared by any except the Catholics and the High Church Episcopalians.

The volume covers the period from the beginning of the Reformation to the end of Elizabeth's reign—a period which was determinative for the English Church though not for the religious life of England. The period has been worked over much of course, and yet Dr. Gee has made a contribution in this brief treatment. He manifests a grasp of all the factors involved, brings out the background and elements of the movement, and gives an analysis of the results that have rarely if ever been equalled. It is, in the opinion of the reviewer, unquestionably the best brief treatment of the English Reformation.

W. J. McGlothlin.

Kurtzgefasste Kirchengeschichte für Studierende. Teil 3. Die neuere Kirchengeschichte. 1. u. 2. Hälfte. Von Lic. theol. H. Appel. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1911.

These two portions complete the work, parts of which have been heretofore noticed in these pages. The same general characteristics are found in this as in former portions of the work. The increasing complexity of life in the modern period necessarily makes the work of the church historian, as that of other historians, very difficult. How to get that which is important before the public, in a form at once clear and systematic, is the problem,

The author has worked with less success in the modern than in the earlier periods. The matter is clear and very well arranged, but much that is important has been omitted. In particular he knows little about the religious history of England and America or thinks it has little importance. Likewise, the religious bodies which are independent of the State receive scant attention. The State churches of continental Europe, and particularly Germany, are treated very fully and satisfactorily, but the space devoted to them is out of all proportion to that given to other portions of Christendom. The accuracy of the work can be generally relied on, and it perhaps furnished the best means in existence for a rapid survey of Christianity as a whole.

W. J. McGlothlin.

Handbuch der Kirchengeschichte für Studierende herausgeben von Gustav Krüger in Giessen. Vierter Teil. Die Neuzeit, bearbeitet von Lic. Horst Stephan, Privatdozent der Theologie in Marburg. J. C. B. Mohr (Paul Siebeck), Tübingen, 1909. M. 5.

This newest German handbook of Church History for students is to be the work of Gerhard Ficker, Heinrich Hermelink, Erwin Preuscher, Horst Stephan and Gustav Krüger in collaboration. It is understood, though not stated, that the sections on American Church History were furnished by Prof. Walter Rauschenbusch of Rochester Theological Seminary. Certain it is, that the treatment of American affairs is the fullest and most satisfactory that has yet appeared in any similar German work.

The fourth part on the latest period of history is the first to appear, the work of Stephan. It is an admirable piece of work. Comprehensiveness, firmness of grasp upon the important movements and their sources, insight into the motives for action, a sense of the unity and movement of history characterize the work in a remarkable degree. The treatment of the course of things in general is put in large print at the beginning of each section, the progress being unbroken by notes or digressions; the biographical material and other details are treated in a series of notes in finer print at the end of the section. By this method it

is possible to show the progress and relation of events more satisfactorily without losing the knowledge of the details upon which the general statements are built. It will not be so comprehensive and detailed as Kurtz, it seems, but it is far deeper and more philosophic. It will be found very useful by both students and professors.

W. J. McGLOTHLIN.

Das älteste germanische Christentum oder der sogen, "Arianismus" der Germanen. Votrag von Dr. Haus van Schubert, Professor in Heidelberg. Tübingen Verlag von J. C. B. Mohr, 1909. pp. 36. M. 80.

A very interesting address delivered at several points and finally published in 1909. Little is known of early Christianity among the Germanic tribes, and yet in view of the large place they have since filled in the world, the subject is one of considerable importance. The distinguished author has, therefore, rendered a very distinct service in this enlightening address. As is well known, the earliest German Christianity was Arianism. "Arianism," the author writes it, because he holds that it was not truly Arianism of the Alexandrian type, but rather a semi-Arianism which held firmly to the subordination of the Son, while rejecting the characteristic Arian belief that He was a created being. This position was maintained, not by speculation but by the use of the Scriptures on whose statements these Germans wholly relied. They manifested, the author maintains, a Scriptural theology, a moral earnestness and spiritual insight which were wholly wanting among the Catholics. In organization they are neither Scriptural nor Roman Catholic, rather the church organization was based upon the tribal divisions of these peoples, the higher ecclesiastical officials being appointed by the kings and themselves exercising important governmental functions. The author concludes that present-day German Christianity is such an exact reproduction of this early German as to minister to present-day pride, and at the same time oppose the tendency to Romanism on the one hand and to separation between Church and State on the other. Indeed the author reaches this

conclusion so successfully that one cannot escape the feeling that the address is a "Tendenzschrift," that it was written for this express purpose. However, it is a brief but valuable contribution to an interesting and important theme.

W. J. McGlothlin.

The Relation of John Wiclif and the Lollards to the Friars. Being the Dissertation Presented to the University of Heidelberg for the Degree of Doctor of Theology, by Arthur Dakin. London. The Kingsgate Press, 1911. Pages x+80. 25 cents.

Dr. Dakin has well justified the Baptist Union in sending him to Germany, by examining this interesting side of Wiclif's career. He even claims that it was at the time the most important, and that the controversy on the Mass was eagerly seized in order to obscure the real aim of the Reformer. The new Friars of the thirteenth century had met with opposition from the parish priests; as they degenerated they had to encounter internal criticism from those true to the ideals of Francis; but Wiclif not only adopted these lines of opposition, he attacked the very idea of friars' begging, and said they were a lazy class, fattening on the industrious workers; he attacked their ideal of poverty, their tawdry sermons, their schismatic position in the one "sect of Christ." The rebellion of 1381 brought the friars and the clergy into line against him, but under Henry IV the Lollards found public opinion with them against the mendicants. Such is Dr. Dakin's new thesis, and he supports it with many contemporary illustrations.

W. T. Whitley.

Transactions of the Baptist Historical Society, Vol. II., No. 4. October, 1911. London. Baptist Union Pub. Dept.

The contents of this number are as follows: "Memorials of the Treacher Family," by Sir W. J. Collins, "Baptist Churches till 1660, Contemporary Records," "The Bunyan Christening, 1672," by Dr. W. T. Whitley, "Baptist Literature till 1688" and "Review. Original Records of Nonconformity, etc." Like its predecessors, this volume is a valuable addition to the literature of our Baptist history.

V. RELIGION AND PHILOSOPHY.

The American Philosophy, Pragmatism, Critically Considered in Relation to Present-Day Theology. By A. v. C. P. Huitzinga, author of "Belief in a Personal God," "Discussions on Damnation," etc. Boston. 1911. Sherman, French & Company. 64 pages. 60 cents net.

Vigorously, boldly, does the author of this volume present and attack the fundamental temper, method and claims of that Pragmatic school of thinkers just now making so much noise in the sphere of philosophy. Out of a wealth of reading and reflection Mr. Huitzinga is able to produce reasons and arguments against every essential feature of Pragmatism. He rightly evaluates its positions by appealing to their connection with the democratic individualism of our time and country, the evolutionary principle in science, the practical temper of a materially progressive age, and a theological situation dominated by the Ritschlian distinction between value-judgment and existence-judgment.

The author makes such extensive use of other writers, quotes from them with such frequency and extent, and so frequently turns aside for some comment on a collateral issue thus introduced as to interfere somewhat with the continuity and orderliness of his discussion. One also rather suspects that a good many readers will fail of full appreciation of the numerous Latin, Greek, German and French terms, phrases and quotations. But for the quite obvious earnestness and simplicity of purpose there would be a suggestion of pedantry.

W. O. Carver.

Great Religious Teachers of the East. By Alfred W. Martin, Associate Leader of the Society for Ethical Culture in New York. New York. 1911. The Macmillan Company. 268 pages. $1.25 net.

Here we have seven of a course of twelve lectures delivered early in 1911 "at the Meeting-House of the Society for Ethical Culture of New York." The first deals with "The Discovery of the Sacred Books of the East and Its Results." Number five

has for its subject, "The Prophets of Israel and the Commonwealth of Man." The others treat Gotama, the Buddha; Zoroaster; Confucius and Lao-Tze; Jesus; and Mohammed.

With a free hand and full confidence in his own ideas this author sketches the careers, very summarily, and the teaching and the influence of these great leaders. He is careful to rap Christianity upon occasion and in the midst of his discussion of Jesus,—a very appreciative discussion it is, with real insight,—he turns about to express dissent from Jesus' teaching "with reference to marriage, divorce, wealth, intellectual and aesthetic pursuits." This he does, not to tell us wherein Jesus is in error, but apparently just to season his inevitable praise of Jesus with a superior criticism. He misses the mark when he defines the "special life-purpose of Jesus" as "to prepare the largest possible number of men and women for membership in the new kingdom of Heaven." Otherwise he shows his inability to reach up to the comprehension of Jesus. His bibliography indicates a choice of literature largely of a certain critical type.

The style is easy and lucid and the whole moves in a realm of ethical thought of a high order.

W. O. Carver.

Aspects of Islam. By Duncan Black Macdonald, M.A., D.D., sometime Scholar and Fellow of the University of Glasgow; Professor of Semitic Languages in Hartford Theological Seminary; Author of Development of Muslim Theology, Jurisprudence and Constitutional Theory; The Religious Attitude and Life in Islam, etc. New York, 1911. The Macmillan Company. xi+375 pages. $1.50 net.

This volume is the third of the Hartford-Lamson Lectures to be published. The series, beginning with an "Introduction to the Study of Comparative Religion," by Principal Jevons and followed up by De Groot's "Religion of the Chinese", is adhering to the ideal of an introductory course suited to the needs of prospective missionaries and other elementary students of religion. At the same time it will be recognized at once that the selection of scholars of the first class in this department gives a

dignity and security that command the attention of all and make certain that even maturer scholars will not fail to find fresh material or fresh interpretations in these volumes.

The element of newness or freshness is especially found in this third volume. Dr. Macdonald spent several months in travel and study in Egypt, Arabia and Turkey, in preparation for these lectures. He advances some views that are new and gives some translations and interpretations from which he expects other Arabists to dissent. In this he is probably not to be disappointed for he has been rather ready to adopt what is novel. Moreover, it is not easy to approve some of his advice, nor all of his own conduct, in the matter of the Christian's proper attitude toward Islam and Mohammedans. It is desirable that a friendly attitude shall be felt and expressed, naturally, in all missionary work. Otherwise it is not missionary work. And the highest possible respect should be felt and shown toward the religious history and customs of any people. But the author's advice goes over into the realm of compromise of principle, of course not consciously so on his part.

The work shows great scholarship and genuine thinking. The final lecture deals with general advice to missionaries, irrespective of the special field to which they may be going, and throughout, the advice is based on principles presumably of universal application.

W. O. Carver.

Personality in Christ and in Ourselves. By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford; Hon. Fellow of Exeter College; Fellow of the British Academy; Chaplain in Ordinary to the King. Oxford University Press, American Branch. New York. 1911. 75 pages. Paper. 50 cents.

Dr. Sanday here takes occasion in three lectures to explain, classify and defend some statements and some of the essential positions in his elaborate work—*Christologies, Ancient and Modern.* He had coveted the help of criticisms and now that they have come, after the English fashion, he replies. It is all done, in fine spirit and he makes himself more clear in some of his

statements wherein he was misunderstood in his book. The main interest here is in the question of the subliminal self in which Dr. Sanday seeks light and explanation for the problems of the personality of Jesus and the spiritual experiences of human persons. The main doctrine of personality is distinctly the standard view, but there is added the effort to make use of the deeper subliminal self, about which we know so little and therefore may guess so much.

W. O. CARVER.

The Eternal Riddle. By John Wirt Dunning. Boston, 1911. Sherman, French & Company. 241 pages. $1.20 net.

"The Eternal Riddle" is, of course, man who is ever seeking to solve himself and failing because he will not see all that is in himself and will not believe that which lies about him speaking of the God in whom he lives and moves and dwells. Truly these are serious problems for man—for his reason the riddles of his soul, the fact and the nature of God, the rationality of prayer, how can sins be forgiven, who was—and is—Jesus Christ; riddles for the heart in suffering, in faith and faith's tasks and achievements. Sixteen of the questions that meet a man in the road of religion are discussed in this work. The discussions are in the best sense—not the recent philosophic sense—pragmatic. They do not undertake to demonstrate the certainty but to rationalize the confidence that God is and is good, that the soul is and is to be, and in spite of all its sins may become pure and happy forever in the realization of goodness and of God. The argument is that of the heart primarily—and the heart does not demand proof but privilege—right—to cherish its hopes and aspirations. When reason says to the soul, "This wish of thine might be true," the soul answers, "It is true then for I have the conviction of experience."

Mr. Dunning gives us concise and luminous English, poetry and illustration. Thus he keeps us in the realm of the deepest feeling and the true exercise of religious imagination. But feeling and emotion do not disagree nor quarrel with thought. Rather

do they, by very worth of their treasures, compel thought to go in the company uncomplaining, howbeit always wisely cautious not to go astray from truth's way.

It is not to be expected that our author, moving in such an atmosphere, will seek to answer in the phrase of dogma such questions as, "What shall I think about the Bible?" "What shall I think about Jesus?" "What is Christian faith?" The answer will rather, in each case, suggest a why of verifying the truth of the matter.

Particularly engaging are such questions as "What is it to be saved?" "How near may I come to heaven and miss it?" "Does the world need a new religion?" The reader will not agree with all the author says; but he will be a better and more confident Christian for the reading.

W. O. Carver.

Oriental Religions in Roman Paganism. By Franz Cumont; with an Introductory Essay by Grant Showerman. Authorized Translation. Chicago, 1911. The Open Court Publishing Company. xxvii+298 pp.

Professor Cumont is not only recognized as a leading Orientalist, but is just now one of the most original students of religious origins. This work combines lectures in Paris and in Oxford and has passed through two editions in French. The work in French was reviewed in this Quarterly of April, 1911. We are pleased now to record its appearance in English. To the eight lectures is appended an extensive section of notes, references, citations and explanations for the use of scholars. No student of the religion of Rome will neglect this work, and its obvious bearing on Christian origins will commend it to the attention of all students of our own religion.

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